THE TRADITIONAL AGE OF SRI SANKARACHARYA AND THE MATHS

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DEDICATION

To all our Acharyas of the Kanchi Kamakoti Pitha, of Kudali, of Sringeri, of Dwaraka, of Badarikasrama, and of Jagannatha, and of all the other Mathas, who through practice and precept, have fostered the hoary Advaitic tradition that was bequeathed to posterity by the great Bhagavatpada as a priceless legacy, this work is humbly dedicated.

PREFACE

This book is an attempt to determine the age of Sri Sankaracharya according to the ancient historic traditions preserved in the Mathas, which are indeed as old as the Acharya. The facts we have herein presented would be found to differ considerably from the dates assigned by historians. But if historians have their own reasons to believe that Sankara flourished in 788—820 A.D., we have equally valid, or more valid reasons to believe that Adi Sankara lived during the period 509 to 477 B.C.

We do not claim to be original in advocating this date. Pioneers like the late lamented T. S. Narayana Sastri (Age of Sankara), and Sri Kota Venkatachellam, and a host of other scholars, have already proved that the date of Sankara is 509 to 477 B.C. We are merely content to follow their foot-steps.

The histories of the various Mathas have been sketched, with the scanty materials that have been made available to us.

We have primarily based our work on the historic traditions as embodied in the Gururatna Malika of Sadasiva Brahmendra, and in the Susama of Atma Bodha.

We thank His Holiness Sri Yogeswarendra Tirtha, Sankaracharya of the Govardhana Matha of the Vimala Pitha of Jagannatha, for the Acharya Parampara of the Govardhana Matha that he so graciously favoured us with.

We are also grateful to Sri E. Rama Rao of Bangalore who has traced the recent history of Kudali (Appendix F).

If this work should arouse a genuine interest with regard to the history of Sankara and the Mathas in the minds of the intelligentsia, it would, we believe, have amply justified its existence.

THE AUTHORS.

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ओं

श्री गणेशाय नमः ।

श्रीमच्छंकरभगवत्पादेभ्यो नमः

नमो भगवते वासुदेवाय ।

THE DATE OF SRI SANKARACHARYA AND THE CHRONICLE OF THE MATHAS A TRADITIONAL APPROACH

Prelude

अज्ञानान्तर्गहनपतितानात्मविद्योपदेशैः

त्रातुं लोकान् भवदवशिखातापपापच्यमानान् ।

मुक्त्वा मौनं वटविटपिनो मूलतो निस्सरन्ती :

शम्भोर्मूर्तिश्चरति भुवने शंकराचार्यरूपा ॥

The foregoing verse, quoted from the Vyasachaliya Sankaravijaya admirably sums up the Ministry of Sri Sankara Bhagavat Pada during his short life of but thirty-two summers on this earth.

In the *Dwapara*, *Treta* and *Krita* Yugas, Parameswara, whom the Srutis declare to be ईशानः सर्वविद्यानां expounded, in His aspect as Dakshinamurti, the highest monistic truth through his Eloquent Silence to His great disciples Sanaka, Sanandana, Sanatana and Sanatsujata. And these disciples too, due to the plentitude of His grace, as also because of their own spiritual eminence, entered fully into the spirit of the Adhyatmic lessons expounded through silence, and realised, within themselves, the Highest Brahman.

But some two millennia after the departure of Bhagavan Sri Krishna from this earth, some two millennia since

the advent of Kali, Mankind had gradually fallen from its lofty spiritual estate, and, prompted by deeply-rooted lust, had betaken itself to the pursuit of the elusive pleasures of the senses, and thence, oblivious of its high destiny, had sunk low in the quagmire of samsara, there to taste bitter misery. Or, to borrow the imagery of the Vyasachaliya, Mankind had lost itself in the labyrinths of Ajnana, and was scorched by an all-encompassing, wildfire of misery, and, in utter anguish, was crying aloud for Redemption. It was then that the compassionate Guru, Dakshinamurti, chose to abandon his silence, and, descending among the suffering humanity, redeemed it with the balmy medicament of Atma Vidya. The Omnipotent Maheswara Himself, therefore, came into our midst as the great Sankaracharya.

His life of but thirty-two summers on this earth has been recounted in the numerous Sankaravijayas, which attribute so many miracles to him. From what we can see of him through the haze of millennia, he must have possessed wonderful physical stamina, amazing psychic powers and an incomparably incisive intellect. He was more than even a superman—a demigod. No wonder, he deeply impressed contemporaries, followers and opponents alike, and compelled their admiration and even their worship. The tremendous esteem in which he was held by his contemporaries, may be gleaned from those rapturous exclamations of Totakacharya, his direct disciple, who sang out, "It is my settled conviction that thou art none other than Bhava (Siva) Himself!"

भव एव भवानिति मे नितरां समजायत चेतसि कौतुकिता ।

(Totakastakam, 1-4).

As for his innumerable opponents, the very fact that, great as they were, they were outshone by the splendour of his genius and spiritual stature, would show how insignificant they should have felt before him. As is usual with great men of all ages, legends soon gathered round his wonderful personality, until, to-day, we have a host of miracles attributed to him. Not that one need look askance at miracles. Miracles are not impossible to men of his yogic calibre. But whatever fascination they might exercise on the minds of the populace, sober and intellectual men would always rise superior to miracles. Most amazing, indeed, is the very life of the Acharya, the details of which are more miraculous than the most marvellous of miracles. His life was one round of stupendous dynamism. He was indeed a prodigy in the fullest sense of the term. An oft-quoted verse sums up his meteoric career in a couplet :—

अष्टवर्षे चतुर्वेदी द्वादशे सर्वशास्त्रवित् ।
षोडशे कृतवान् भाष्यं द्वात्रिंशे मुनिरभ्यगात् ॥

An expert in the four Vedas in his eighth year, a profound scholar and a master of all Sastras in his twelfth year, he indited in his sixteenth year those incomparable Bhasyas on the Brahma Sutras, on the Upanishads and on the Bhagavad Gita, an intimate knowledge of whose depths it were impossible to attain even with a full span of a hundred years dedicated to their study. He swept like a tornado throughout the length and breadth of India more than thrice, uprooting many deep-rooted heresies, restoring the Vedic religion to its pristine purity, and propagating the message of Advaita through the Mathas which he founded among the snow-clad sum-

mits of the Himalayas, in the Island of Dwaraka engirt by the western sea, at Jagannatha, on the shores of the eastern sea, and among the verdure-clad hills of Sringeri, and in many other places rich with spiritual or cultural associations. Finally he settled down at Kanchi, founded the Kamakoti Pitha over which he himself presided, established his intellectual supremacy by being enthroned on the Sarvajna Pitha, and attained Videha Mukti at Kanchi, in his thirty-second year, by merging himself in the presence of Kamaksi, the Brahmavidya Swarupini of the Upanishads. The mantle of the great Acharya fell on the shoulders of Sarvajnatman, who, though young in years, was ripe in spirituality. The young successor had the rare good fortune of being guided spiritually and temporally by the great Sureswaracharya, who had been the right hand of the great Bhagavatpada himself.

The great Sankara, therefore, was the first Acharya of the Kamakoti Pitha which he founded in 482 B. C. Since then, it has had an unbroken line of Acharyas, some of whom were of a spiritual eminence comparable to that of the great Bhagavatpada himself, and hence, often confusedly identified with him. Today, we have on this Sarvajna Pitha a benign soul who illustrates to us, through his universal tolerance, lofty nobility, profound erdudition, towering spirituality and childlike simplicity, what the great Bhagavatpada himself was like.

We propose, in the following pages, to discuss the date of Sankara according to ancient historic traditions, and to trace the history of the more important Mathas, particularly, the history of the Kamakoti Pitha over which the great Sankara himself presided as the first Acharya.

We cannot but think that the idea of the founding of the Mathas emanated from the great Govinda Bhagavatpada, the Guru of the great Sankaracharya. All evidence points in that direction. Here are a few facts bearing on this question. In 493 B. C., in his sixteeenth year, Sankara returned to Kalati, after his meeting with Gaudapadacharya, his Guru's Guru and after inditing his Bhasyas. At the time he reached Kalati, his mother Aryamba was on her deathbed, and shortly after his arrival, she died. He attended to her obsequies, and would perhaps have founded a hermitage for himself in his native village and stayed there, having attained Jeevan Mukti.

But a messenger arrives post-haste from Govinda Bhagavatpada, calling on Sankara to return immediately to Omkarksetra on the banks of the Narmada where Govinda Bhagavatpada is awaiting his end. This messenger is none other than Visnu Gupta or Visnu Sarman, the co-pupil and life-long companion of Sankara. Before leaving Kalati, Sankara ordains his boyhood companion Visnugupta in Sanyasa under the name of Chitsukhacharya, who is afterwards to chronicle Sankara's life in his Brhat Sankara Vijaya, and who later succeeds Brahmaswarupa as the Acharya of the Dwaraka Matha in 448 B. C.

Sankara returns, accompanied by Chitsukhacharya, to Omkarksetra where he finds Govinda Bhagavatpada on the eve of his Videha Mukti, retaining his life with the aid of his extraordinary Yogic powers. When Sankara arrives, Govinda Bhagavatpada rises from his bed, embraces him, and communicates to him his last wishes. What exactly his last wishes were, we are not told.

Finally he commands all the others to follow the lead of Sankara, and then attains Brahmibhava.

Though we are not told what exactly the parting instructions were, we can very well conjecture their purpose. For, immediately thereafter, Sankara goes west to Dwaraka, founds the Dwaraka Matha, then proceeds to Badarikasrama and founds the Jyotir Matha, then reaches the east coast, founds the Govardhana Matha, then turns south-west, founds Sringeri, finally arrives at Kanchi, founds the Kamakoti Pitha, stays there till the end of his life, and attains Videha Mukti. It would thus appear that the final behest of Govinda Bhagavatpada was that Mathas should be founded in various parts of the country (vide—The Age of Sankara by T. S. Narayana Sastri, pp. 99-103).

And now, to our task, by the grace of the Bhagavatpada!

CHAPTER I

THE BHAGAVATPADA

Among the most important achievements of Sri Sankaracharya, reverentially called the Bhagavatpada, the establishment of Mathas in various parts of India[1] is certainly a significant one. Although many of these Mathas have disappeared due to political and economic causes, and though some of them are in the process of

1. He reorganised the ascetic order of Hinduism on the model of the Buddhist order, and founded a number of Mathas in "different parts of India, the best known being those at Sringeri, Dwaraka, Badarinath, Puri and Kanchi." (pp. 410—A History of South India by K. A. Nilakanta Sastri).

dissolution, the few institutions that have survived the ravages of time still preserve the glorious traditions which the great founder infused into them at the time of their inception. They are all lasting monuments of his far-sighted spiritual genius and are still rallying grounds for Hindu religious thought and culture. It is about the history of the Mathas in general, and of the Kamakoti Pitha in particular that we propose to write.

The history of the Mathas must naturally be a history of Sankaracharya himself. Unless we can fix the date of the Bhagavatpada himself, we cannot assign any dates to the Mathas. The determination of the date of Sankara is, therefore, the very foundation on which the superstructure of Matha history must be erected.

No other problem of Indian history has been so variously and inconclusively discussed as the date of Sri Sankaracharya. Many dates ranging from the 9th century to the 16th century A.D. have been suggested as probable dates of Sankara's advent, and plausible reasons adduced in support thereof. But such arguments, though apparently satisfactory with reference to a given date, are found to clash with certain other facts of his life. No date, so far suggested, is free from objections. But yet the great Acharya must have lived some time! But, when? We have to sift and correlate so many details pertaining to him before we could arrive at his date with any degree of certainty. We will therefore give a brief resume of all the dates so far suggested and discuss their merits as also their drawbacks. If possible, we will point out the more probable date, although it would be impossible to prove the certainty of that date with any degree of accuracy.

I. Here is the verdict of historians :—

(*a*) The Cambodia Inscription of the Greater India mentions one Sivasoma who styled himself a pupil of "Bhagavan Sankara"[2]. This Sivasoma was the preceptor of Indravarman who is known to have lived during 878-887 A.D. This date of Indravarman is rendered probable, because he was the grandson of Jayavarman's maternal uncle, known to have lived during 802-809 A.D. It is thence argued that Sivasoma, the preceptor of Indravarman (878-887 A.D.), must have been one of the juniormost disciples of "Bhagavan Sankara", and hence "Bhagavan Sankara" must have lived a short while before Indravarman. Hence the Cambodia inscription is said to support the hypothesis suggested by Teile and supported by Pathak, that Sankara was born in 788 A. D. and died in 822 A. D.

(*b*) The 75th verse of Soundarya Lahari, a work assigned to Sankara, contains an allusion to the Tamil saint Tirujnana-Sambhanda[3], the greatest of the Tevaram hymnists. He is therein referred to as the "Dravida Sisu." Since Jnanasambhanda is said to have lived in the 7th century A.D., and since it is reasonable to suppose that at least a century should have elapsed before

(2) येनाधीतानि शास्त्राणि भगवच्छङ्कराह्वयात् ।
निश्शेषसूरिमूर्द्धालिमालालीढांघ्रिपंकजात् ॥

(3) तव स्तन्यं मन्ये धरणिधरकन्ये हृदयतः
पयःपारावारः परिवहति सारस्वतमिव ।
दयावत्या दत्तं द्रविडशिशुरास्वाद्य तव
त्कवीनां प्रौढानामजनि कमनीयः कवयिता ॥
(Soundarya Lahari 75.)

his fame spread all over South India, Sankara must have lived in the later part of 8th century A.D. and early part of 9th century.

(*c*) All accounts of Sankara refer to his meeting with Kumarila Bhatta, the famous Purva Mimamsaka. Kumarila is assigned the date "not earlier than 700 A. D."[4]. Hence Sankara, who was considerably younger than Kumarila, may reasonably have lived towards the end of the 8th century.

(*d*) The Panchapadika of Padmapadacharya, the direct disciple of Sankara, contains a significant reference to Mahayana Buddhism[5] which is a late development in the history of Buddhism.

(*e*) In the refutation of the Pasupata doctrines in the Sutra Bhasya, there are quotations from Puranas which are assigned to the 4th century A.D.

(*f*) Again, in the Sutra Bhasya, there is a passage[6] which is said to be a quotation from Kamalasila's commentary on the Tattvasamgraha of Santarakshita.

(*g*) Sankara refutes the doctrines of Asanga, Dinnaga Nagarjuna and Asvaghosha, who are known to have lived not earlier than the 3rd century A.D.

(*h*) Sankara came much later than Bhartrhari, who is usually assigned about 600 to 650 A.D. on the authority of I-Tsing.

(*i*) Above all, there is an unmistakable chronogram (which finds support from a branch of the Sringeri

4. Keith Karma Mimamsa, pp. 11.

(5) अतः स एव माहायानिकः पक्षः समाश्रितः ।

(6) यदन्तर्ज्ञेयरूपं तद्बहिर्वदवभासते ।

tradition) which fixes the date of Sankara's birth as 788 A.D. and of his death, 820 A.D. The chronogram reads :—

दुष्टाचारविनाशाय प्रादुर्भूतो महीतले ।
स एव शंकराचार्यः साक्षात्कैवल्यनायकः ।
निधिनागेभवह्न्यब्दे विभवे शंकरोदयः ।

निधिनागेभवह्नि= 9883, which, reversed, yields 3889, *i.e.*, 3889 years of the Kali or 3889—3102=777—78 A.D.

Similarly, another chronogram which reads चन्द्रनेत्रांकवह्न्यब्दे furnishes the date of Sankara's death to be 819—20 A.D.

Hence from all the foregoing evidence, the probable date of Sankara is 788—820 A.D.

These arguments are not without defects. We advance now the counter-arguments :—

(*a*) The difficulty with the theory of Sivasoma having been the disciple of "Bhagavan Sankara" is, who was this Bhagavan Sankara? Was he the "Adi" or the great Sankaracharya or any one of his equally great successors, some of whom were famous by the honorific "Sankara" and a few others of whom bore the name "Sankara"?

Further, there is no one of the name Sivasoma among the well-known disciples of Adi Sankara.

(*b*) As for the expression "Dravida Sisu" in Soundarya Lahari, and its alleged reference to Jnanasambandha, all these arguments would be quite valid if Soundarya Lahari should undoubtedly be the work of the Bhagavatpada. On the contrary, all available

evidence points to its being (at least in part), the work of a later successor of Sankara.

In fact, not only is there this reference to Jnanasambhanda, but there are references to Sundaramurti and Siru Tondar in the Sivabhujanga Stotra and to Kannappa Nayanar in the Sivananda Lahari. The Sivabhujanga Stotra contains the verse :—

तथाहि प्रसन्नोऽसि कस्यापि कान्तासुतद्रोहिणो वा पितृद्रोहिणो वा ॥
(Sivabhujanga 13)

Here the expression कान्ताद्रोही is said to allude to either Sundaramurti or, according to others, to Iyarpagai Nayanar (இயற்பகை நாயனார்). The सुतद्रोही is said to be Siru-Tondar, and पितृद्रोही is Chandesa Nayanar. The Sivananda Lahari has a specific reference to Kannappa Nayanar, in the 63rd sloka commencing with the words :—

मार्गावर्तितपादुका पशुपतेः अङ्गस्य कूर्चायते etc.

Sundaramurti and Siru Tondar[7] were at least historical, and were known to have lived in the 7th and 8th centuries respectively. But Chandesa and Kannappa are quasi-legendary figures whose lives could not have been so well-known but for their having been immortalised in the Peria Puranam by Sekkizhar. It would therefore be more reasonable to believe that the Sankara who wrote the Sivabhujanga and Sivananda Lahari, lived *after* Sekkizhar in the 12th century A.D. Hence, reliance on these presumptions would favour a date later than the 12th century, rather than the early 9th century *if* we admit that the *Adi* Sankara was the author of these

7. Identified with the Pallava General Paranjoti, 7th century A.D.

stotras. This is palpably absurd. These stotras can never be attributed to Sankara, and hence their value as internal evidence for determining the date of Sankara is absolutely Nil ;

(*c*) Sankara was certainly the contemporary of Kumarila Bhatta. But is the date of Kumarila, *viz.*, middle of 8th century, beyond dispute ? We will later on show that the date of Kumarila is altogether different ;

(*d*) The word Mahayanika in the context refers only to the " Bauddha ", without any of the special connotation attached to that word by modern historians.

(*e*) The so-called " quotations " from Puranas are no quotations at all but passages well known to any one familiar with Sastras. Even admitting that they are " quotations " from Puranas, on what grounds can one fix their dates at 4th century A.D. ?

(*f*) The so-called " quotation " from Kamalasila, if it be a quotation at all, might have as well been quoted *by* Kamalasila *from* the Sutrabhasya rather than the other way about.

(*g*) Sankara, no doubt, refutes the Sautrantika, Vijnanavada and Sunyavada schools of Buddhism. But nowhere does he mention Asanga, Dinnaga or Nagarjuna by name. Though these famous Buddhist philosophers perfected the particular Bauddha doctrines with their dialectic skill, the doctrines pre-existed long before their time. Hence, it is the ancient doctrines that are refuted and not the Asanga or Dinnaga or Nagarjuna brand of the doctrines.

There is also the other aspect of the question. Can we be quite sure that these Buddhist philosophers did

not live earlier than the 3rd or the 4th century A.D. ? We will later on refer to a date for Nagarjuna, much earlier than what is now accepted.

(*h*) Certainly Sankara came later than Bhartrhari. But the date assigned to Bhartrhari at present (7th century A. D.) is not beyond doubt as we will later on show.

(*i*) As for the chronogram under consideration, there are a few more details in it which historians seem to have missed. The same verse which gives the year as विधिनागेभवह्न्यब्दे adduces some evidence as to the day of his birth. विभवे माधवे मासि दशम्यां शंकरोदय: *i.e.*, Sankara's birth was in the cyclic year Vibhava, in the Vaisakha Masa, and Dasami Tithi. This creates a difficulty. Adi Sankara's year of birth is admitted by all to be *Nandana*, and the Tithi is *Panchami*, which is the anniversary day of the *Sankarajayanti* celebrations even to this day.

This discrepancy is due to the fact that the verse under consideration, refers *not to the Adi Sankara's date*, but to the date of *Abhinava Sankara* who adorned the Kamakoti Pitha as its 38th Acharya from 788—840 A.D. Abhinava Sankara's date has been quoted by Atma Bodha in his commentary Susama, on the Gururatnamalika of Sadasiva Brahmendra. The passage runs thus :—विभवे वृषमासे शुक्लपक्षदशमीदिनमध्ये। शेवधिद्विपदिशानलवर्षे etc. *i.e.*, Abhinava Sankara's date of birth was in the cyclic year *Vibhava, Vaisakha Masa, Sukla Paksa Dasami* in the year 3889 Kali or 788 A.D. The Punyasloka Manjari of Sarvajna Sadasiva Bodha confirms this conclusion of Atma Bodha, thus :—

वैशाखे विभवे सिते च दशमीमध्ये विवस्वानिव
स्वावासायितकुञ्जपुञ्जिततमस्काण्डार्भटीखण्डनः ।

Now every activity of this Abhinava Sankara bore such close and striking resemblance to the deeds of the great Bhagavatpada himself that a hopeless confusion arose with regard to the identities of the two.

Adi Sankara was born at Kalati in Malabar, and Abhinava Sankara was born at Chidambaram. And it so happens that there is a tradition that makes the Adi Sankara a native of Chidambaram. The reason for this confusion is obvious. Both the Adi Sankara and Abhinava Sankara travelled the entire length and breadth of this land. Abhinava Sankara visited Kashmir and occupied the Sarvajna Pitha. After that he went to Kailasa, and entered the Dattatreya cave and was seen no more. The Madhaviya Sankara Vijaya has obviously fastened on these incidents of Abhinava Sankara's life and foisted them on the Adi Sankara who died at Kanchi. Hence the two Sankaras are hopelessly confused with each other and so too are their dates. What the historians and others believe to be the date of Adi Sankara (788-820 A.D.), is really the date of Abhinava Sankara, whereas the Adi Sankara lived a millennium or more earlier than his illustrious successor. It would be curious to study how far this confusion of identities has gone. Actually, Abhinava Sankara died in his 52nd year, *i.e.,* in 840 A.D. But whoever it was that confounded the identities, he was careful enough to endow Abhinava Sankara with 32 years of life, so that the well-known life span of Adi Sankara may be retained. Abhinava Sankara is therefore made to die twenty years

earlier. Thus a branch of Sringeri tradition fixes the date of Adi Sankara's Guhapravesa (actually Abhinava Sankara's Guhapravesa !) thus :—कल्यब्दे चन्द्रनेत्राङ्कवह्न्यब्दे (3921) गुहाप्रवेशः । Now Kali 3921 is 820 A.D., the date of Adi Sankara's death, according to historians. But actually Abhinava Sankara died in 840 A.D. Here is the chronogram of the date of his death :—

सिद्धार्थिन्ययनेऽप्युदश्चिनि शुचौ दर्शेऽह्नि काले कलेर्विद्याशेवधिपावके गुरुरभूत सच्चिद्विलासोमुनिः । (Punyasloka Manjari), *i.e.,* in the year *Siddharthi, Asada Masa, Amavasya* 840 A.D. It is thus easy to see how, through a strange confusion of identities their dates of birth are also hopelessly confused. So, whatever evidence historians adduce is valid with regard to the date of *Abhinava Sankara only,* and *not at all with regard to the date of Adi Sankara.* In other words, historians are at once right and wrong—right with regard to Abhinava Sankara and wrong with regard to Adi Sankara. It is wonderful to behold with what uncanny vision this confusion of identities between the Adi Sankara and Abhinava Sankara was foreshadowed by Atma Bodha in his Susama, even in the first quarter of the 17th century [8].

It would not be out of place here to enter into a discussion of another date, according to a major tradition prevalent in Sringeri. According to this tradition, 3058 Kali (44 B.C.) is the date of birth of Sankara. The later Madhaviya Sankara Vijaya seems to have been

(8) इत्यादिना मूलकारेणैव प्रपञ्चयिष्यमाणेभ्यो नवशंकरेन्द्रादिभ्यः अस्य भेदाग्रहेण जन्मदिग्विजयनिर्याणप्रमुखेषु स्थलेषु तयोर्द्वयोरपि वृत्तजातमेकतः संकुलीकृत्य निबबन्धुः अस्य किमपि किमप्यर्वाचीनाः अविदितभुवनवृत्तान्ताः कतिपये कवयः इत्यवगन्तव्यम् । Susama 16

guided by this tradition when it sets about describing the position of planets at the time of Sankara's birth :

जाया सती शिवगुरोः निजतुङ्गसंस्थे
सूर्ये कुजे रविसुते च गुरौ च केन्द्रे ॥
(Madhaviya Sankara Vijaya 72).

"Aryamba gave birth to a son in an auspicious Lagna, when the Sun, Mars and Saturn were in exaltation and Jupiter in Kendra."

The curious feature about this sloka is that, contrary to the usual practice of all oriental poets and historians, the author of the Madhaviya Sankara Vijaya, whoever it was, has not chosen to give the year of Sankara's birth according to any one of the Indian eras, nor indeed, has he said anything about the month, the Tithi, the Vara or Lagna. It seems to be a random imitation of Rama's Jataka as given in Valmiki's Ramayana.

	Sun Budha Sukra	Rahu	Chandra Lagna
Guru	Kali 2593		
Kuja	Constellation Ardhra		
	Ketu	Sani	

Setting aside this verse, let us turn to the horoscope of Sankara as maintained by the Sringeri Matha.

Date of birth, 3058 Kali. Iswara Samvatsara, Vaisakha Suddha Panchami, Sunday.

But, unfortunately neither in the year 44 B.C. which, according to Sringeri, was the date of Sankara's birth, nor even in 788 A.D. which, is the commonly accepted date of Sankara, did these planetary combinations occur. Hence this horoscope is defective either with regard to its planetary position or with regard to the year, *viz.*, 3058 Kali. We will later on show that the year 3058 Kali alone is defective but not the planetary positions, which can be rectified with a little calculation.

At any rate, we shall be content to point out, for the present, that the date of Sankara's advent is neither 44 B.C. nor 788 A.D. as found in the various traditions prevalent in Sringeri.

After what has been said against the date 788-820 A. D. which has found favour with historians, it could be easily seen that any other date, either posterior or anterior to 788-820 would be equally untenable, since all references to Sankara in the early centuries of the Christian era would invariably be to a contemporary Acharya on the Kamakoti Pitha. Nevertheless, we enumerate below a few other dates, either for the fancifulness of the arguments adduced in their favour or for the unmistakable synchronisms they bear to some Acharya of the Kamakoti Pitha.

II. In his commentary on the 18th Sutra of the 1st pada of the 2nd Adhyaya of the Brahmasutras, Sri Sankaracharya writes :—

न हि देवदत्तः स्रुघ्ने सन्निधीयमानः तदहरेव पाटलिपुत्रे सन्निधीयते, युगपदनेकत्र वृत्तौ अनेकत्वप्रसङ्गात् देवदत्तयज्ञदत्तयोरिव स्रुघ्नपाटलीपुत्र-वासिनोः ।

There is mention, in this passage, of two well-known cities of ancient India, Srughna and Pataliputra. They are again alluded to, in addition to Mathura, in the bhashya on IV : *ii*-5. The determination of Sankara's date is attempted from this "internal evidence" thus :— Both Srughna and Pataliputra existed at the time of Sankaracharya, since he refers to them. But Pataliputra, was destroyed by floods in 756 A.D. Since Sankara could not have referred to a city that had already been lost, it stands to reason that he must have lived *prior* to its destruction in 756 A.D. Hence the upper limit of Sankara's life cannot be beyond 756 A.D.

This argument cannot carry conviction for two reasons :—

(*a*) There is no *purposeful* allusion here to Pataliputra. The context may very well have been filled up with names of any other city, like Dwaraka, Ayodhya or Avanti. The Acharya merely wanted to mention two cities, very far apart. He just chanced on the names of two such cities, one being Pataliputra. There is as much purposiveness in this allusion as when we say "from China to Peru." The mention of Pataliputra is purely *casual,* and does not form a dependable piece of internal evidence.

(*b*) Granting that Pataliputra was destroyed in 756 A.D., nothing could, however, prevent Sankara from refering to a lost city. Even today, we talk of Atlantis, Ninevah, Ayodhya and Vijayanagar. All these cities

were destroyed centuries ago. Can it be argued that, since we allude to these cities, we must have been living *before* their destruction ? This "Pataliputra" evidence is least convincing, since Sankara's allusion to Pataliputra could neither prove his anteriority nor posteriority. It would be too hazardous to base any theory on such undependable assumptions.

III. There is again a passage in the same Bhasya on the Brahmasutras which runs thus :—

न हि वन्ध्यापुत्रो राजा बभूव प्राक्पूर्णवर्मणोऽभिषेकात् इत्येवंजातीयकेन मर्यादाकरणेन निरुपाख्यो वन्ध्यापुत्रो राजा बभूव भवतीति वा विशेष्यते ।

(II : 1. 18).

The topic under discussion is the impossibility of any association between an existent and a non-existent. To illustrate the point, the Bhagavatpada draws attention to the absurdity of a statement such as "Purnavarman succeeded a barren woman's son." The mention of a barren woman's son as having been the predecessor of Purnavarman could never prove that the barren woman's son ever existed, or exists or could exist.

Now, here again, historians have detected an allusion to Purnavarman, who, presumably, must have been a contemporary of Sankara. The case is argued thus :— Among the kings with the surname Varman, of the various dynasties we come across two Purnavarmans. There is a Purnavarman mentioned in a Java copper plate inscription. This Purnavarman could not have had anything to do with Sankara, since he lived in far-off Java. Another Purnavarman is mentioned by Hieung Tsang as having ruled over Western Magadha. And since Sankara wrote his Bhasyas in Varanasi (Benares),

he could not have been unaware of Purnavarman of Magadha, who probably came to the throne during the Acharya's sojourn at Kasi. Hence, it is reasonable to suppose that Sankara wrote his Bhasya *after* Purnavarman's accession to the throne, since the Sutra Bhasya speaks of Purnavarman's coronation (पूर्णवर्मणोऽभिषेकात् etc.). Probably, Sankara expounded the Bhasya during Purnavarman's reign. Hence, Sankara and Purnavarman were contemporaries.

Now, Hieung Tsang was travelling in India for sixteen years, during 629 to 645 A.D. In particular, he travelled in the Magadha country during the years 637 and 638 A.D. And since the Chinese traveller refers to Purnavarman as already ruling over Magadha, the latter's accession to the throne should have been in the early part of the 7th century or the end of 6th century.

Further confirmation of Purnavarman's date is forthcoming. The sacred Bo-Tree at Buddha Gaya was cut down by one Sasanka, but it was again nurtured into growth by Purnavarman who was a Buddhist. This Sasanka, again, is identified with that Sasanka who treacherously killed Rajyavardhana, the elder brother of Harsavardhana Siladitya. Dr. Ferguson fixes the date of Rajyavardhana and his father Prabhakaravardhana respectively at 610 A.D. and 580 A.D. Prof. Max Muller assigns Prabhakaravardhana and Rajyavardhana, to 600 and 610 A.D., respectively. Hence Sasanka must have been living about 605 A.D. Hence, Purnavarman who nurtured back the Bo-Tree at Buddha Gaya after its destruction by Sasanka, must have lived early in the 7th century. Hence, Sankara too must have lived in the earlier part of the 7th century.

The foregoing argument is indeed very ingenious. But, before any credence is given to it, the following points must be considered :—

(*a*) Was Sankara expounding Vedanta or was he writing contemporary history in the Sutra Bhasya ?

(*b*) Purnavarman is mentioned in the context merely to illustrate the implications of the topic under discussion. Instead of his name, any other Kshatrya name such as Avantivarman or Adityavarman, might have been used. In fact, in the Sutra Bhasya (II : 1. 18) where Srughna and Pataliputra are referred to, Devadatta and Yajnadatta too are mentioned as having resided in those cities. Is it worthwhile trying to establish the identities of Devadatta and Yajnadatta, fix their dates, and thenee fix Sankara's date, since Sankara should have been Devadatta's and Yajnadatta's contemporary ? Fortunately, no one has till now thought of discovering the identity of that वन्ध्यापुत्र (the barren woman's son) whom Purnavarman is said to have succeeded ! Ingenious indeed would it be if some one made that वन्ध्यापुत्र (the barren woman's son) the contemporary of Sankara !

Purnavarman, in the context, has as much specific identity as Tom, Dick or Harry. All these ingenious speculations, based on trifles, were indeed much ado about nothing—a case of labour lost.

(*c*) On the contrary, there is positive evidence to show that the king of Magadha at the time of Sankara was Hala अपि हाल पालपालितम् (Gururatnamalika of Sadasiva Brahmendra, 21), of the Andhra dynasty who reigned during the years 2068-2613 Kali or 494 to

489 B.C. This Hala was a contemporary of Nara, of the Kashmir Gonanda dynasty, whom the Raja Tarangini mentions. Hence, Purnavarman could not have been the contemporary of Sankara, Purnavarman is just an imaginary figure, just like Tom, Dick or Harry.

But the *Jijnasa* (Vol. 1-3) would have it that Purnavarman was a real historic personage and identical with Hala, who was the 74th ruler of Magadha. It is said that Hala was also known by the surname Purna from the Vayu Purana verse :

तत: संवत्सरं पूर्णो हालो राजा भविष्यति ।

where पूर्ण: is the surname of Hala.

If, therefore, Purna or Purnavarman and Hala be identical, that would be a further confirmation of the traditional date of Sankara.

IV. The Madhaviya Sankaravijaya makes Sankara a contemporary of Bana, Mayura and Dandi in the sloka :

स कथाभिरवन्तिषु प्रसिद्धान्विबुधान् बाणमयूरदण्डिमुख्यान् । शिथिली)
कृतदुर्मदाभिमानान् निजभाष्यश्रवणोत्सुकांश्चकार । (Sarga 15, 141.)

Professors Weber, Buhler and Max Muller have fixed the date of Dandi at the end of the 6th century A.D. Bana and Mayura are also known to have lived in the beginning of the 7th century. Hence Sankara must have lived towards the end of the 6th and the beginning of the 7th century. This piece of independent evidences is said to confirm the date of Purnavarman.

The biggest flaw in the argument is, could the highly spurious Madhaviya Sankara Vijaya be relied upon when it makes Bana, Mayura and Dandi the contemporaries of Sankara? It makes Srikanthacharya (of the 11th century) and Abhinavagupta (of the 10th century) also contemporaries of Sankara. Can this be soberly accepted? The Madhaviya Sankaravijaya makes every one, from Adam to Eisenhower, a contemporary of Sankara. It is highly risky to base one's arguments on this highly anachronistic work. This work itself is a huge anachronism, since the author (or authors) of it, who lived in the early years of this century have fathered the work on Vidyaranya of the 14th century!

This pseudo-biography, passing under the impressive title Madhaviya Sankaravijaya, is neither Madhaviya nor Sankaravijaya! Though foisted on the devoted head of Madhavacharya, or Vidyaranya, it is really a much later work (later than the 14th century). It cannot be more than two centuries old, because it has two commentaries, Dindima and Advaita Lakshmi, the latter of which belongs to the first quarter of the 19th century. It appears to have been written by one Nava Kalidasa, and, freely emended by an adherent of the Sringeri Matha. It has been revised and altered beyond recognition by Bhattasri Narayana Sastrigal, with the aid of Kokkonda Venkataratnamgaru, and Siddhantam Subrahmanya Sastri of Bangalore. In fact, on more than one occasion, the late Bhattasri Narayana Sastri boasted of having been the creator of the Madhaviya Sankara Vijaya[9]. Not only has Bhattasri Narayana Sastri altered the text just as it suited him (and Sringeri) but he has even managed to suppress, in the second edition, such passages in the Dindima and Advaita Lakshmi (the

9. See article entitled "శంకర విజయకర్తయెవ్వరు" by Veturi Prabhakara Sastri, in the "Andhra Patrika" Madras, Durmati Samvatsara, Margasira Masa Sanivasara (1938).

two well-known commentaries on the work), as had any reference to the Acharya's connection with Kanchi. In short, the aim of Sri Sastri was to erase all traces of the Bhagavatpada's connection with Kanchi.

As for its claim to be a biography of the great Bhagavatpada, we will have to borrow Bentley's words when he summed up his views on Alexander Pope's translation of Homer—"It is all very good, Mr. Pope, but you must not call it Homer." So too must we say of the Madhaviya "It is good poetry and all that, but don't call it Sankaravijaya—not one shred which is genuine biography." As we have elsewhere pointed out, it is a string of anachronisms and a veritable comedy of confused identities. But all that were pardonable, if only there were not that partisan spirit lurking behind the lines. And the most surprising feature is—rather, it should be the least surprising,—that Sringeri regards the Madhaviya Sankaravijaya as the canonical gospel, and this Sankaravijaya boosts Sringeri, with the result that, between themselves, they have caused incalculable harm to the cause of truth.

As one writer has aptly pointed out, "A comparison of Anandagiri's Prachina Sankara Vijaya and Vyasachaliya Sankaravijaya with this so-called Madhaviya Sankara Vijaya....would at once show that the latter must have been mainly copied from the two former Sankara Vijayas—of course with such omissions and commissions, mutilations and modifications, as every plagiarist or chora kavi used to do...... The author of the so-called Madhaviya Sankara Vijaya (is) .... a comparatively modern advocate of the Sringeri Mutt, and the work is consequently of no historical value."

V. In China, during the reign of the Chena Vamsa kings (557 to 583 A. D.), Gaudapada's Bhasya on Iswara Krsna's Samkhya Karika was translated into the Chinese language. Most probably the work was translated in 570 A.D. Since it is not probable that the work would have been translated during the lifetime of Gaudapada, sometime should have elapsed between the death of Gaudapada and the translation of his work. Hence, *Gaudapada must have lived in the middle of the 6th century A.D.* Sankara, who was the disciple of Govindapada who was himself the disciple of Gaudapada, must therefore have lived towards the end of the 6th century or the beginning of the 7th century A.D.

This argument, too, is based on defective premises. True, some time must have elapsed since the writing of the original Bhasya and its translation into Chinese. *But how long*? It could have been years, decades, centuries. How could one assert that only *decades* had passed since Gaudapada's death and the translation of his work in 570 A.D.? This evidence, too, is inconclusive.

VI. Mr. Telang refers to a Trivikrama, who was the first emperor mentioned in a Tamil work called the Kongudesa Kala. Here, this Trivikrama is said to have been converted into a *Saiva* by Sankara. Now, was this Trivikrama the first of the name or the second? Dr. Deussen is inclined to believe that it was Trivikrama II. Dr. Bhandarkar has shown, on evidence based on a copperplate inscription got in 1874, that the date of Trivikrama I is 4th century and that of Trivikrama II is 6th century. Hence this reference to Sankara having converted Trivikrama to Saivism proves that Sankara lived in the 6th century A.D.

But the question is, *which* Sankara converted Trivikrama? Was it the first or the Adi Sankara or any of his illustrious successors? Adi Sankara was pre-eminently a *philosopher,* with no sectarian bias. If Trivikrama was made a Saiva, it should have been by a later Sankaracharya with somewhat pronounced Saiva leanings—probably by Satchidananda Ghana, the 23rd Acharya of the Kamakoti Pitha.

Hence, we have shown how untenable some of the dates advanced by historians are, either because of their utter unreliability or because they refer to a Sankaracharya, other than the great or Adi Sankara.

But to invalidate another's arguments is certainly not to prove one's own case. Having shown the unreliability of the dates advanced by historians, we must now explain our position, and prove our hypotheses with the aid of valid proofs.

We base our proofs for determining the date of Sankara on :—

(1) The records of the Dwaraka, Puri and Kanchi Mathas;

(2) The more ancient tradition of the Sringeri Matha;

(3) (*a*) the Punyasloka Manjari of Sarvajna Sadasiva Bodha, (*b*) the Gururatnamalika of Sadasiva Brahmendra, and (*c*) Susama, the commentary on Gururatnamalika by Atma Bodha; and

(4) On certain verses of Jina Vijaya, a work of the Jainas, which contain valuable clues to the date of Sankara.

We will now discuss these various documents :—

(1) The Dwaraka, Puri and Kanchi Mathas cite the chronogram, of Adi Sankara's advent from the Prachina Sankara Vijaya (quoted by Atma Bodha in his Susama) :-

तिष्ये प्रयात्यनलशेवधिबाणनेत्रे
यो नन्दने दिनमणावुदगध्वभाजि ।
राधेऽदितेरुडुनि निर्गतमस्त्रलग्नेऽ-
प्याहूतवान् शिवगुरुः स च शंकरेति ॥

Decoding the sloka, अनल = 3, शेवधि = 9, बाण = 5, and नेत्र = 2. Combining these figures, we get 3952. This figure must be reversed (as is customary with all chronograms). We get 2593, *i.e.,* 2593 years since the beginning of Kali, since all ancient records refer only to Kali era. Now it is a well-known fact that the Kali age commenced in 3102 B.C. Hence 2593 Kali corresponds to 3102—2593 = *509* B.C. This is the date of birth of Adi Sankara. Other details with regard to his birth are, that he was born in the cyclic year Nandana, Vaisakha Masa, Suklapaksa Panchami, Sunday, in the constellation of Punarvasu in the Lagna Dhanus. It is remarkable that even to this day, Sankara Jayanti is celebrated all over India on Suklapaksa Panchami in Vaisakha Masa, in the constellation of Punarvasu. Hence, Sankara lived during the years 509-477 B.C. Since then, the Dwaraka Matha has had an unbroken line of nearly 79 Acharyas, Puri has had over one hundred and forty Acharyas, and the Kamakoti Pitha, sixty-eight Acharyas, from the great Sankara to the present Acharya. No historian could afford to ignore these three major institutions and their historic traditions, parti-

-cularly when there is such remarkable agreement among them with regard to details.

More positive information is forthcoming. There is the famous Tamrapatranusasana (copper plate inscription) of king Sudhanva addressed to the great Bhagavatpada himself, reproduced on page 29 of Vimarsa, a work written by the last Acharya of the Dwaraka Matha. (*Vide*—Appendix A). This copper-plate inscription is dated 2663 of the Yudhisthira Saka which corresponds to 478-477 B.C.

(2) Even Sringeri which has had a chequered history, has a tradition—a more ancient one—which says that Sankara flourished in the 1st century B.C., *viz.*, 44 B.C. (*Vide*—Supra).

(2*a*) The Govardhana Pitha Guruparampara entirely agrees with the Dwaraka chronology.

(3) The Kamakoti Pitha which alone has had an uninterrupted history, despite adverse circumstances, bases its chronology on the historic traditions embodied in the Punyasloka Manjari, in the Gururatnamalika, and in Susama.

(*a*) Punyasloka Manjari is a work consisting of 209 verses, collected by Sarvajna Sadasiva Bodha, the 54th Acharya of the Kamakoti Matha who lived in the 16th century. Sarvajna Sadasiva says that most of the verses are very old, and handed down to the successors through the ages. These verses are short obituary notices, as it were, giving the place, the year, month, and the tithi of the death of each of the Acharyas who occupied the Pitha. The Punyasloka Manjari is therefore a string of memorial verses, which serve as mnemonics to remember

the dates whereon the Aradhana was to be offered to the departed Acharyas. To the body of verses handed down through ages, Sarvajna Sadasiva Bodha has added a few, probably in the place of the missing verses, bringing the verses up to his own time. Sarvajna Sadasiva was therefore the editor of an invaluable historic tradition.

(*b*) Sadasiva Brahmendra, the famous Raja Yogi, was the disciple of Paramasivendra Saraswati, the 55th Acharya of the Kamakoti Pitha. He was so much devoted to this Pitha, that he recorded its history from the times of the Adi Sankara to the time of his Guru Paramasivendra Saraswati, in his Gururatnamalika, consisting of eighty-six beautiful and terse slokas.

(*c*) Atma Bodha, the disciple of Adhyatma Prakasendra Saraswati, the 58th Acharya of Kamakoti Pitha, displays rare critical powers in his commentary Susama on the Gururatnamalika and in his gloss on Punyasloka Manjari, called Makaranda. He wrote a supplement, called the Parisista, wherein he added memorial verses to the Punyasloka Manjari of Sadasiva Bodha wherein, again, he has recorded the achievements, date and place of demise of the Acharyas from Sarvajna Sadasiva Bodha to his own Guru Adhyatma Prakasa. He gives a plethora of references, which, unfortunately, we are unable to trace. But he reveals a highly critical and historical genius which compels our approbation and admiration.

It is a pity that historians should have contemptuously ignored these records of the Guruparamparas of the Mathas. We do not believe for a moment that they are ignorant of the existence of such records. The only

possible explanation is that, in the eyes of the historians, all these records are fakes of a later date, concocted by the various Mathas to carry their history far back into a hoary antiquity. Should such indeed be the attitude of the historians, that would scarcely be fair, since, such an allegation would imply that the Acharyas of the various Mathas were parties to the perpetration of this pious fraud. Or, in view of the remarkable similarities found in the records of the Kamakoti, Puri and Dwaraka and Kudali Mathas (Sringeri excepted), it might be presumed that at a distant period, the heads of these Mathas conspired together and faked these records to overawe their credulous Sisyas with their tale of hoary antiquity. But this presumption, too, is hardly plausible. There have been practically no occasions for the heads of these Mathas to come together—rather, they have been keeping one another at arm's length. Above all, it should be remembered that these great souls, wedded to piety and truth, could never have been guilty of even such venialities like tampering with dates.

The only reason that could be ascribed to this neglect of these records by historians is their fundamental distrust in the indigenous, and particularly, religious records. The historians have set before themselves certain theories—unassailable in their own estimation—and certain chronologies; and whatever goes counter to such theories is suspectable and hence unreliable, and therefore must be thrown overboard. Such a rigid and uncompromising outlook with regard to indigenous history as embodied in the Puranas and other religious works, is calculated to distort and vitiate history, and render history anything but history. For any historian

to concede (even half-heartedly) historical validity to Puranas and other indigenous documents is to court ostracism from the confraternity of historians.

This is a revolutionary age—even in the domain of science. It is high time that historians awake to certain revolutionary vistas which are likely to be thrown open by a closer study of all available ancient material.

As for the chronogram that fixes the date of Sankara as being 509 B.C., that may be dismissed on the facile assumption that since it is adopted by Sankarite institutions, it must be a deliberate fake. But the same allegation can never be levelled against another chronogram, derived from the Jina Vijaya, a Jain work, outspokenly hostile to Sankara, which fixes the date of birth of the Bhagavatpada exactly at 509 B.C., though, of course, indirectly :—

आन्ध्रोत्कलानां संयोगे पवित्रे जयमंगले।
ग्रामे तस्मिन् महानद्यां भट्टाचार्यकुमारक: ॥
आन्ध्रजातिस्तैत्तिरीयो माताचन्द्रगुणासती ।
यज्ञेश्वर : पिता यस्य.....................
महावादिर्महान् घोरः श्रुतीनां चाभिमानवान् ।
जिनानामन्तक: साक्षात् गुरुद्रेष्यातिपापवान् ।

(Jina Vijaya)

The foregoing verse summarises the life of Kumarila Bhatta. Born in the village of Jayamangala, on the banks of the Mahanadi, at the junction of the Andhra country and Utkaladesa, Kumarila was an Andhra by birth, son of Yajneswara and Chandraguna. He was a formidable debator and a staunch upholder of the Vedas. He belonged to the Krsna Yajus Sakha.

Now follows the chronogram of the birth of Kumarila Bhatta :—

> त्रृषिवारस्तदापूर्णे मर्त्याक्षौ वाममेलनात् ।
> एकीकृत्य लभेतांक: कोधीस्यात्तत्रवत्सर: ॥
> भट्टाचार्यकुमारस्य कर्मकाण्डकवादिन: ।
> ज्ञेय: प्रादुर्भवस्तस्मिन् वर्षे यौधिष्ठिरेशके ।

(Quoted by T. S. Narayana Sastri in his 'Age of Sankara' 1917, pp. 139).

Before we decode this verse to obtain the date of birth of Kumarila Bhatta, we must be familiar with certain eras in ancient Indian chronology :—

(1) Yudhisthira era of the Hindus, corresponding to the coronation of Yudhisthira—36 years before Kali or 3138 B.C.

(2) Kali era begins in 36 Yudhisthira era or 3102 B.C.

(3) The Yudhisthira era of the Jains corresponds to 468 Kali or 2634 B.C.

Now, decoding the foregoing chronogram, त्रषि: =7, वार: =7, पूर्ण =0, मर्त्याक्षौ =2, *i.e.*, 7702, which, when reversed, gives 2077 of the *Yudhisthira era of the Jains*, *i.e.*, 2634—2077 = *557* B.C. This is the date of birth of Kumarila Bhatta.

Next, Chitsukhachrya in his Brhat Sankara Vijaya says that, Kumarila was older than Sankara by forty-eight years. Hence, Sankara must have been born 48 years after Kumarila, that is in 557-48 = 509 B.C.

The date of Sankara's meeting with Kumarila is indicated in the verse :—

> पश्चात् पंचदशे वर्षे शंकरस्यगते सति
> भट्टाचार्यकुमारस्य दर्शनं कृतवान् शिव: ॥

That is, in his fifteenth year, Sankara met Kumarila, *i.e.*, in 494 B.C.

The date of Sankara's demise is thus fixed in the Jina Vijaya :—

> त्रृषिर्बाणस्तथाभूमिर्मर्त्याक्षौ वाममेलनात् ।
> एकत्वेन लभेतांकंस्ताम्राक्षास्तत्रवत्सर: ॥

(Quoted in the "Age of Sankara" pp. 141).

Decoding, त्रृषि =7, बाण =5, भूमि =1, मर्त्याक्षौ =2, *i.e.*, 7512. Reversing, we get 2157, Yudhisthira era of the Jains, or 2634—2517 = 477 B.C., in the cyclic year Raktaksi.

This is fully confirmed by the Punyasloka Manjari which gives the date of Sankara's death in the verse :—

> महेशांशाज्जातो मधुरमुपदिष्टाद्वयनयो
> महामोहध्वान्तप्रशमनरवि: षण्मतगुरु: ।
> फले स्वस्मिन् स्वायुष्यपि शरचराब्देऽपि च कले;
> विलिल्ये रक्ताक्षिण्यधिवृषसितैकादशिपरे ॥

According to this verse, the date of Sankara's death is 2625 Kali or 3102—2625=477 B.C. in the year Raktaksi, Vrsabha Masa, Suklapaksa Ekadasi tithi. Thus, after this amazing confirmation that we receive from Jina Vijaya, we need not entertain the ghost of a doubt with regard to the date of birth of Sankara.

Sri Sankaracharya visited Nepal during the reign of Vrsadeva Varma who reigned, according Nepalese

dynastic history, from 2615 Kali to 2554 Kali. This is further confirmation of the date of Sankara [10].

The common allegation against the Mathas that they have tampered with their dates to gain antiquity for their institutions is hardly fair. Had they been prompted by such ignoble motives, they could have pushed back the date of Sankara as far back as 1st century Kali or 30th century B.C. For, Gaudapada is said to have been a Sisya of Suka, who lived in the 1st century Kali. If that were so, Gaudapada's Sisya Govindapada, and his Sisya Sankara Bhagavatpada, could easily have been made to live in the 1st century Kali or 30th century B. C. But these Matha histories never make such fantastic claims. Such moderation should be ample proof of their authenticity.

If 9th century A.D. is too late a date for Sankara, we nevertheless feel that 6th century B.C. is an unconscionably early date. Somehow, our "historic conscience" revolts against so early a date. Such a revolt of the historic conscience is voiced by Mr. N. Venkatraman when he writes: "It (the Kamakoti Pitha Guruparampara) gives a very early date to Sri Sankara—one that is not acceptable for several reasons; and it assigns uniformly long periods to the earliest Gurus" [11]. What the writer has in his mind is this: If 509 B.C. be the date of Sankara's birth, then he becomes a con-

10. Kota Venkatachellam, chronology of Nepal History, pp. 55.

11. Sankara and his successors in Kanchi—by N. Venkatraman, pp. 9.

temporary of Gautama Buddha who is said to have been born in 566 B.C. The date of Sankara's Videha Mukti is 477 B.C., *i.e.*, he dies nine years after the death of Buddha, who is said to have died in 486 B.C. It were almost a heresy to believe that Sankara could ever have been Buddha's contemporary! Hence it is that Mr. Venkatraman seems to favour the Sringeri chronology, which assigns 44—12 B.C. as the life-time of Sankara. The acceptance of the Sringeri date would help us to tide over the difficulty of Sankara being contemporaneous with Buddha. If the date 44 to 12 B.C. be accepted as Sankara's date, more than four centuries would have elapsed since the death of Buddha, a period long enough for Buddhism to have undergone such philosophic mutations as to invite the attacks of Badarayana in his Brahma Sutras, and, later on, the criticisms of Sankara. Mr. Venkatraman almost seems to suggest that the Kamakoti date 509 B.C. should be amended, so as, if possible, to tally with the Sringeri date. He believes that the periods of the pontificates of the first few Acharyas are very long. Sureswara is assigned 70 years, Sarvajnatman 112, Satyabodha 96, Suddhananda 81, Kaivalyananda 83 years, and so on. If we deduct from the duration of the pontificate of each of these one full cycle of 60 years, we will be able to shift forward Sankara's date by as much as 300 years at least, *i.e.*, to about the 1st century B.C. or so. By thus deducting a full cycle of 60 years in each case, no violence will be done to the cyclic year, month, paksa and tithi of the demise of the particular Acharya whose date is so emended. For instance, Sarvajnatman is assigned 112 years. He is said to have died in the year Nala, month

Vaisakha, on the Krsnapaksa chaturdasi tithi. If now we remove one full cycle of 60 years, then 112-60 = 52, *i.e.*, the 52nd year will also be Nala, with the same month, paksa and tithi. Hence, without materially altering the year, month, paksa and tithi, the dates of Sarvajnatman and others may be "pruned" to "reasonable limits" so that we might bring Sankara's date forward by at least three centuries, to the satisfaction of all parties concerned.

But the very idea behind such pruning would be : (1) that the early records have been deliberately falsified by an addition of 60 years to the reign of each Acharya ; and (2) that we believe that no man could live for over hundred years. To presume so would be tantamount to questioning the honesty of the chroniclers. They were too great to be capable of such shady transactions. Some of these chroniclers are, even to this day, commanding the veneration of millions. One at least among them, the great Sadasiva Brahmendra, the author of the Gururatnamalika, is held in high reverence by all alike, irrespective of their affiliations. In fact, the great Satchidananda Sivabhinava Nrsimha Bharati Swami of Sringeri himself has celebrated the greatness of Sadasiva Brahmendra in immortal verse. Such being the case, none could dare to question the honesty of Sadasiva, or of any other equally venerable chroniclers of the Matha histories.

To set limits to the lives of the early Acharyas is to place them on a par with ordinary folk. Even today, there are people amidst us who are past hundred. There are centenarians in Nepal and in the Himalayan tracts. The early Acharyas of the Kamakoti Pitha were all celibates, and disciplined souls. Being Yogis of a very

high order, they could easily have lived up to 120 years which is regarded as the life-span of Mahapurusas. Hence, no doubts, need be entertained with regard to the possibility of extreme longevity in the case of the early Acharyas. Hence, whatever "pruning" we presume to effect with regard to their "long lives" would be only with a view to place at least three centuries between Buddha and Sankara.

But, is there no way of accounting for a gap of three or four or more centuries between Buddha and Sankara, without altering Sankara's date, *i.e.*, 509-477 B.C? There is, and that is a very bold step—to push back the date of Buddha by centuries ! Pandit Kota Venkatachellam of Vijayavada has attempted this Herculean task first by repudiating the existing chronology in ancient Indian history, and secondly by adopting the chronology envisaged in the Puranas and other ancient works, and by critically examining them. According to Sri Venkatachellam,[12] the life-time of Buddha was Kali 1215 to 1295, or 1887 to 1807 B.C.—more than fourteen centuries earlier than the dates accepted at present by the historians.

12. Pandit Kota Venkatachellam, Vijayavada—Author of Chronology of Nepal History, reconstructed.

For the benefit of those that may be interested in the theories of Sri Venkatachellam, we summarise his arguments :—

(1) The existing chronology in Indian History is fundamentally defective and arbitrary, and needs revision.

(2) The Western historians who established the existing chronology in ancient history were reluctant to concede any great antiquity to things Indian, and hence pushed forward the dates as late as possible.

(3) They were either ignorant of the chronology as found in Puranas, or, being acquainted with them, they deliberately dismissed them as being worthless.

Sri Kota Venkatachelam has taken considerable pains to fix the date of every important event in Sankara's life. (pp. 111 to 116, Chronicle of Nepal History).

Further confirmation of this date is forthcoming from the Brhat Sankara Vijaya of Sri Chitsukhacharya, who appears to have been the most sober and faithful biographer of Sankara, having been the companion of Sankara, practically from his birth. In the 32nd Prakarana

(4) The real history of India is said to commence from the death of Buddha, which is now fixed by dating back from the time of Alexander's invasion of India during 326—322 B.C. The reigning monarch at the time of Alexander's invasion is said to have been Chandragupta Maurya. With this starting-point in history, *viz.*, the invasion of India by Alexander, the date of Gautama Buddha's Nirvana is fixed as being 486 B.C. But this date of Buddha's death, according to Sri Venkatachellam, is wrong. For, Alexander's contemporary was *not* Chandragupta *Maurya*, but Chandragupta of the *Gupta* dynasty.

(5) Real history commences from the Mahabharata War which took place 36 years before Kali, *i.e.*, 3138 B.C. There are three principal eras mentioned in ancient works. They are :—

(*a*) Yudhisthira era	..	3138 B.C.
(*b*) Kali era	..	3102 B.C.
(*c*) Saptarsi era or Laukikabda	..	3076 B.C.

The Jains adopt a Yudhisthira era which corresponds to 2634 B.C. or 468 after Kali.

(6) According to Pauranic accounts of Kali (Cf. Bhagavata Purana XII : 1. 1-43), the dynasties that ruled over Magadha since the time of the Mahabharata War were :

(1) Barhadratha dynasty	22 Kings		1006 Years	
(2) Pradyota	,,	5 ,,	138	,,
(3) Sisunaga	,,	10 ,,	360	,,
(4) Nanda	,,	2 ,,	100	,,
(5) Maurya	,,	12 ,,	316	,,
(6) Sunga	,,	10 ,,	300	,,
(7) Kanwa	,,	4 ,,	85	,,
(8) Andhra	,,	32 ,,	506	,,

with a total regnal period of 2811 years. The Maurya dynasty therefore came into power in 1604, years of the Kali era or

of Chitsukha's work, we have complete details with regard to the date of Sankara :

तत: सा दशमे मासे संपूर्णशुभलक्षणे ।
षड्विंशे शतके श्रीमद्युधिष्ठिरशकस्य वै ॥
एकत्रिंशेऽथ वर्षे तु हायने नन्दने शुभे ।
मेषराशिं गते सूर्ये वैशाखे मासि शोभने ॥
शुक्लपक्षे च पञ्चम्यां तिथ्यां भास्करवासरे ।
पुनर्वसुगते चन्द्रे लग्ने कर्कटकाह्वये ॥
मध्याह्ने चाऽभिजिन्नाममुहूर्ते शोभनेक्षिते ।
स्वोच्चस्थे केन्द्रसंस्थे च गुरौ मन्देकुजेरवौ ॥
निजतुङ्गगते शुक्रे, रविणा सङ्गते बुधे ।
प्रासूत तनयं साध्वी गिरिजेव षडाननम् ॥

(12 to 16).

"Then in the tenth month of her pregnancy which was fraught with all auspicious signs, in the year 2631 of the Yudhisthira Saka, in the auspicious year Nandana, on Sunday the 5th day of the bright half of the auspicious month Vaisakha, when the sun was in Aries (Mesa), when the moon had advanced into the constellation of Punarvasu, in the Lagna Kataka, just at mid-

in 1498 B.C. The date of Chandragupta Maurya is 1568 Kali or 1534 B.C. Correspondingly the date of Gautama Buddha is 1215 Kali or 1887 B.C.

Sri Venkatachellam bases his arguments on :—

(1) The proper interpretation of the Pauranic chronology, (2) Kalhanas Raja Tarangini, (3) the Nepala Raja Vamsavali and other ancient works.

If these fundamental assumptions of Sri Venkatachellam be admitted (and they appear reasonable enough), the date of Sankaracharya seems to fall quite naturally in the ancient historic setting.

day, in the Muhurta known as Abhijit, with the Lagna aspected by auspicious planets, when Guru, Sani, Kuja and Ravi were both in Kendra and in exaltation, when Sukra was ascendent, and when the auspicious Budha was with the sun, the chaste Aryamba gave birth to a son even as Parvati gave birth to the glorious Shanmukha."

2631 Yudhisthira Saka corresponds to 2593 Kali or 509 B.C. The horoscope of the Bhagavatpada reconstructed from these data would be as follows :—

Sukra	Surya Budha		Chandra
	Born in the Constellation Punarvasu		Guru Lagna
Kuja			
		Sani	

NOTE :—The positions of Rahu and Ketu are not indicated since we have no data.

We have now occasion to refer to the horoscope of Sankara as maintained by the Sringeri Matha. It would be found that the planetary positions in the foregoing horoscope reconstructed from Chitsukha's Brhat Sankara Vijaya are the same as those reconstructed from the Sringeri data, if suitable corrections are effected in the latter. But whereas the planetary positions never occurred in 2593 Kali (44 B.C.), the position of the

planets in 509 B.C. was just as is found indicated in Chitsukha's work.

Of immediate concern to our subject is the fact that the dates of the establishment of the various Mathas have been painstakingly determined by him. Thus :—

The establishment of Dwaraka Matha	.. 491 B.C.
The establishment of Jyotir Matha	.. 486 B.C.
The establishment of Jagannatha Matha	.. 485 B.C.
The establishment of Sringeri Matha	.. 484 B.C.
The establishment of Kamakoti Pitha at Kanchi	.. 482 B.C.

In short, Sri Kota Venkatachellam's work bears the impress of earnest study and deep research, but unfortunately, no historian seems to have taken any notice of his findings either favourably or adversely. Like Cassandra, he is treated with cold indifference by historians and laymen alike.

But whatever be the merits of Sri Venkatachellam's findings, they lend confirmation to the date of Sankara as preserved in the Kanchi, and Dwaraka Mathas. In fact, all difficulties are overcome by adopting this chronology. For instance :—

(*a*) Nagarjuna (Nagarjuna Yogi) is assigned the date 1294 B.C.[13]; hence he is a forerunner of Sankara;

13. Chronicle of Nepal History, pp. 110.

Note :—Though it is not absolutely relevant to the context, we will attempt to establish the date of Gautama Buddha on some available astronomical data. In attempting this reconstruction of the date of Buddha, we are considerably indebted to some of the astronomical facts dealt with in *Jijnasa* (Vol. I. 3), on pages 7-14, (1927). We will harness these facts to the determination of the date of Buddha.

(b) We have already shown that Kumarila was born in 557 B.C. Bhartrhari or Bhartrprapancha as he

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At the time of Bhisma's Niryana, the relative positions of the sun and the moon and other details are described in full in the 49th chapter of Santi Parva of the Mahabharata. The details are as follow :—

The Month was Magha, Sukla Paksa, Astami tithi, and the sun had just reached the Meridian when winter solstice (Uttarayana) commenced.

The moon was in the constellation Rohini, nearly at the end of the third quarter.

Relative to the moon, therefore, the sun was at 90°, since 7½, tithis had passed since the previous Amavasya (Ch. 273).

Brahmasri Sundareswara Sastrigal of Varahur has shown, as a result of elaborate calculations, that the sun was in longitude 318° 3′ 20″.

In 1927 A.D., the Uttarayana or winter solstice occurred in Mula, when the sun reached the longitude 247° 19′ 37″.

Hence, due to the pre-cession of the equinoxes, the winter solstice had been thrown back by 318° 83′ 20″ *minus* 247° 19′ 37″, *i.e.*, *70° 43′ 43″*. Now, it is common knowledge that for every year the precession of equinoxes shifts by 50·26″ Hence at the rate of 50·26″ per year, the total number of years during which the equinoxes should have been thrown back by 70° 43′ 43″ would be 5066 years up to 1927 A.D. Hence Bhisma died in 5066—1927 = 3139 B.C. or 3139—3102 = 37 before Kali, which is the date of the Mahabharata War, or the beginning of Yudhisthira Saka.

This is one unassailable land-mark in Indian chronology, which tallies admirably with the date indicated by the Mahabharata in the Mausala Parva :—

षट्त्रिंशेत्वथसंप्राप्ते वर्षे कौरवनन्दनः ।
ददर्श विपरीतानि निमित्तानि युधिष्ठिरः ॥

Garga, in his astronomical work entitled the 'Garga Samhita', has a verse :

यदा निवर्ततेऽप्राप्तो धनिष्ठामुत्तरायणे ।
आश्लेषां दक्षिणेऽप्राप्तस्तदा विद्यान्महाभयम् ॥

which means that when the sun turns on his northward course without reaching Dhanistha or turns on his southward course without reaching Aslesa, there will be some cala-

is sometimes reverently called, was a senior contemporary

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mity. Dhanistha begins in 293° 20′ longitude. Hence from the time of Bhisma's death to the days of Garga, the equinoxes had preceded by 318° 3′ 20″ *minus* 293° 20′ 0″ or 24° 43′ 20″, which, at the rate of 50·26″ per year, would yield 1771 years, after Bhisma's death, *i.e.*, 3139—1771 = 1368 B.C. The same Garga, in the Yugapurana chapter of his work, says that shortly after the reign of Salisuka in Magadha, there would be invasions by hordes of Panchalas, Mathuras and Yavanas. Hence the trouble foretold in the foregoing verse, विद्यान्महा-भयम्) should refer to the invasion by the hordes of Panchalas and Yavanas. Hence, Salisukha must have reigned *before* 1368 B.C.

Now, Salisuka, according to the Puranas, was a descendant of Chandragupta Maurya :—

नवनन्दान् द्विजः कश्चित् प्रपन्नानुद्धरिष्यति ।
तेषामभावे जगतीं मौर्या भोक्ष्यन्ति वै कलौ ॥
स एवं चन्द्रगुप्तं वै द्विजो राज्येऽऽभिषेक्ष्यति ।
तत्सुतो वारिसारस्तु ततश्चाशोकवर्धनः ॥
शतधन्वा भविता तस्य सङ्गताः सुयशः सुतः ॥
शालिशूकस्ततस्तस्य सोमशर्मा भविष्यति ।
*   *   *   *
मौर्या ह्येते दश नृपाः सप्तत्रिंशच्छतोत्तरम् ।
समा भोक्ष्यन्ति पृथिवीं कलौ कुरुकुलोद्वह ॥

Srimad Bhagavata XII : 1.12 to 14 and 15.

Salisuka is therefore the seventh ruler of the Mauryan dynasty after Chandragupta Maurya, Asoka being the third. Now Salisuka should have reigned earlier than 1368. But the total regnal years of the Mauryan dynasty was 137 years, of which probably some 130 years had passed from Chandragupta to Salisukha. In other words, the date of Chandragupta must be 1368 + 130 = 1498 or about *1500 B.C.*, which is very near the date assigned to Chandragupta Maurya by Sri Kota Venkatachellam, *viz.*, 1534 B.C.

This date receives, surprisingly enough, a corroboration. The Visnu Purana has a verse :

यावत् परीक्षितो जन्म यावन्नन्दाभिषेचनम् ।
एतद्वर्षसहस्रं तु ज्ञेयं पञ्चशतोत्तरम् ॥

of Sankara, and son[14] of Govinda Bhagavatpada (the Guru of Sankara) before his Sanyasa. Further, according to Kota Venkatachellam's scheme, more than 13 centuries pass from Buddha to Sankara, a period long

which means that from the birth of Pariksit to the coronation of Nanda (Maha Padma Nanda), 1500 years had passed. Pariksit must have been born in 3138 B.C., since Abhimanyu died in 3139 B.C. (Pariksit was a posthumous child). Hence, the coronation of Nanda must have come off in 3138—1500 = 1638 B.C.

If now we accept the tradition that the two generations of the Nanda dynasty ruled for 100 years, then the date of accession of Chandragupta Maurya should be 1638—100 = 1538 B.C., which confirms Sri Venkatachellam's date as also the date obtained on astronomical evidence.

Now, even historians admit that Bimbisara of the Saisunaga dynasty was a contemporary of Gautama Buddha. Now, the following table gives the regnal years of the rulers from Bimbisara to Chandragupta, according to the Matsya Purana:

Bimbisara	..	28 years
Ajatasatru	..	27 years
Darsaka	..	24 years
Udasin	..	33 years
Nandivardhana	..	40 years
Mahanandin	..	43 years
Mahapadma Nanda and other Nandas	..	100 years
Total	..	295 years

Hence Buddha was alive in 1538 + 295 = **1833 B.C.**, which nearly confirms the date of Buddha as arrived at by Sri Kota Venkatachellam.

Here, of course, it should be noted that Buddha was alive even at the beginning of Ajatasatru's reign. Let us suppose that he lived for about two years during Ajatasatru's reign and died in 1803 B.C. And since Buddha is said to have lived for 80 years, he must have been born in **1883 B.C.**, which is very nearly the same as the date arrived at by Sri Kota Venkatachellam. (*Viz.*, **1887 B. C.**)

At any rate, the date of Buddha as held at present by historians, is absolutely invalid.

enough for the original teachings of Buddha to undergo the various transformations into the Sautrantika, Madhyamika, Yogachara and Vaibhasika schools.

The Brhat Sankara Vijaya, written by Chitsukhacharya, the life-long companion and (later) disciple of the Bhagavatpada, confirms every one of the dates we have otherwise proved. There is, for instance, positive information in the Brhat Sankara Vijaya that the Bhagavatpada was fully ordained in Sanyasa by Govinda Bhagavatpada on the second day of the bright half of Phalguna of the year 2640 of the Yudhisthira Saka or 499 B.C.[14]. Unfortunately the Brhat Sankara Vijaya is not extant in print, though, we understand, a few manuscript copies exist. We have to be content with excerpts from that work quoted by other writers.

It is therefore clear that the date of Sankara, 509 to 477 B.C., is quite reliable and calls for no revision. Or, at any rate, Sankara was born and lived in the pre-Christian era, and certainly not in the 9th century ***A.D.***

Born in Kalati in 509 B.C., the Acharya founded many Mathas, in particular, the Kamakoti Pitha, over which he himself presided as the first Acharya, and entered the Guha or Bila (the fissure) of Kamaksi in Kanchi and merged himself in Brahman.

14. Vide—"Age of Sankara", by T. S. Narayana Sastri, pp. 90 to 103.

CHAPTER II

SRI SANKARACHARYA AND THE MATHAS

The Ministry of Sankara may be viewed from three distinct aspects. The principal mission of his life was to extirpate heresies like the Charvaka, Bauddha, Jaina, Tarkika and Samkhya doctrines, and to combat the pernicious religious practices that were being observed by the Saktas, the Kapalikas and the Kalamukhas. Having cut such heresies at the very root, his next labour was to restore the pure Vaidic religion; and this he accomplished by writing those masterly Bhasyas on the Upanishads, on the Brahmasutras, and on the Bhagavadgita, wherein he expounded the doctrine of Advaita, placing it on firm philosophic foundations. He further purged religion of its objectionable accretions and restored the pure Vaidic mode of worship of Ganapathi, Surya, Vishu, Siva, Sakti and Kumara. It was not, however, enough to have written the Bhasyas and to have reformed religion. The moment his dominant personality was withdrawn from one scene of activity to another, there was the grave possibility of the heresies gaining ground, and defeating his spiritual mission. Hence, like a wise conqueror who leaves garrisons behind to consolidate his conquests, Sri Sankara appears to have founded a number of Mathas in many of the more important places that he visited as a peripatetic teacher, and nominated some of his faithful Sisyas to preside over these Mathas and continue his life mission by stemming the tide of heresy, by propagating the doctrines of Advaita, Vedanta, and by setting an example in pure worship by adoption of pujas according to strictly Vaidic

traditions. In the choice of centres for his Mathas, he appears to have been prompted by considerations of prior spiritual or religious associations of such places or, sometimes, by their having been the former strongholds of heresies which he so successfully uprooted. Besides the well-known four Mathas, *viz.*, the Jyotir Matha at Badarikasrama, the Kalika Pitha at Dwaraka, the Vimala Pitha at Jagannatha and the Sarada Pitha at Sringeri, he appears to have founded less-known Mathas at Kasi like the Sumeru and Paduka Mathas and the numerous Nambudri Mathas like the Vadakkai Madam, Tekkai Madam, Naduvilai Madam, Tirukkazhikkadu Madam and the Brahmeswara Madam in Malabar, his native country, and many more Mathas in many more places. These Mathas, evidently, have had a chequered history. Some four Mathas alone appear to have survived the ravages of time and are still there with different degrees of opulence and popularity. Some of the Mathas appear to have been swallowed up by the returning tide of heresy, and others have received a merciful lease of humble unpretentious existence.

Anandagiri, in his Sankara Vijaya, enumerates a number of Sisyas of the Acharya. They are Padmapada (otherwise called Sanandana), Hastamalaka, Samitpani, Chidvilasa, Jnanakanda, Visnu Gupta, Kirti, Bhanumarichi, Krsna Darsana, Buddhi-Vrddhi, Virimchipada, and Suddhanantanandendragiri. In this list of Sisyas, as enumerated by Anandagiri, we miss a few familiar names. Sureswaracharya is conspicuous by his absence. Another disciple, Udamka, said to have been cured of leprosy by Sankara, is also not mentioned. But since Totaka is often identified with Anandagiri, Suddhananta-

nandendragiri (or simply Anandagiri) and Totaka may be identical. Visnugupta, who is said to have belonged to the same village as that of the Bhagavatpada, was later ordained as Sanyasi under the name of Chitsukhacharya. It was this disciple of Sankara who wrote the Brhat Sankara Vijaya, which, unfortunately, is not extant, but which Anandagiri claims to follow closely. Prthividharabharati, again, is not mentioned. Probably he is not different from Hastamalaka, though some think he is different from Hastamalaka.

We have, at present, accounts of only four Mathas, enumerated in the popular Mathamnaya stotras (said to have been written by the great Sankara himself). Each of these Mathas was placed under the care of one of the more distinguished Sisyas of the Acharya. We will just trace the history of these Mathas as found in the Mathamnaya stotras or from a particular work entitled the Mathetivrttam (मठेतिवृत्तम्) which is materially the same as the others.

At the very outset, it should be remembered that each Matha has its own version of Mathamnaya, and that, consequently, there are striking differences even with regard to some fundamental details. For the benefit of the reader who may be curious to be acquainted with the contents of the Mathamnaya texts, we summarise here the details of the Mathetivrttam which is Sringeri sponsored.

The very first Matha, in the order of chronology, to be founded appears to have been the Dwaraka Matha. It was founded, it is said, on Magha Sukla Saptami of the cyclic year Sadharana in B.C. 491. With Hastamalaka[1]

as its Adhipati. But the Mathetivrtta says that the first Acharya of Dwaraka was Viswarupa, the same as Sureswaracharya. According to a still another version, the first Acharya was Padmapada. The Dwaraka Pitha constitutes the Paschimamnaya or the Western Amnaya. It is called the Sarada Matha. Its Sampradaya is Kitavara. (A Kitavara is one who avoids injury to insects). The Sanyasis of this Matha assume the title of Tirtha or Asrama. The Ksetra is Dwaraka, the presiding deity is Siddheswara, His Sakti is Bhadrakali, the Tirtha associated with the place is Gomati, and the Acharyas are called Swarupa Brahmacharis. This Matha stands for Samaveda, with the Mahavakya (तत्त्वमसि) "Tat Tvam Asi," being its guiding motto [2].

There appears to be a lot of uncertainty as to who exactly was the first Acharya of the Dwaraka Pitha. We have already referred to two—Hastamalaka and Viswarupa otherwise called Sureswara. Brahmaswarupa (who is considered as being identical with Sureswara or Viswarupa) was succeeded by Chitsukha, who was in turn succeeded by Sarvajnatman, the author of Sanksepa Sariraka. It will be later seen that Sureswara and

1. Kota Venkatachellam. (Chronicle of Nepal History, pp. 114).

(2) प्रथम: पश्चिमाम्नाय: शारदामठ उच्यते ।
कीटवार: सम्प्रदायस्तस्य तीर्थाश्रमौ शुभौ ॥
द्वारकाख्यं हि क्षेत्रं स्यात् देव: सिद्धेश्वर: स्मृत: ।
भद्रकाली तु देवी स्यात् आचार्यो विश्वरूपक: ॥
गोमतीतीर्थममलं ब्रह्मचारीस्वरूपक: ।
सामवेदस्य वक्ता च तत्र धर्मं समाचरेत् ॥

(Mathetivirtham 7-9)

Sarvajnatman are claimed to be the first Acharyas not merely by the Dwaraka Pitha but by the Sringeri Matha as well. Padmapadacharya is also mentioned as having been first Acharya of Dwaraka. In short, the early history of this Pitha is very confusing. The reason may be that all these,—Hastmalaka, Padmapada and Sureswara may have had something to do with the building up of this institution.

Despite these confusions, the Dwaraka chronology is practically the same as that of the Kanchi chronology. Both fix the date of Sankara late in 6th century B.C. According to the Guruparampara of this Matha, the early Acharyas appear to have lived very long, just as in the Kanchi Parampara. The number of Acharyas in this Matha is very nearly the same as in the Kanchi Matha, *i.e.*, more than sixty-five. Upto 1704 A.D., there were 61 pontiffs in this Matha. It continues to exist, despite vicissitudes.

The next Matha to be established in order of time is the Jyotir Matha. It is said to have been founded on Pusya Suddha Purnima in the cyclic year Raksasa, with Totakacharya as its Adhipati [3] (486 B.C.). The Mathetivrtta, however, makes this the third in the order of Amnayas. This Matha belongs to the Uttaramnaya (the Northern Amnaya) and is called the Jyotir Matha. The Sampradaya is Anandavara (shunning pleasures). The Acharyas of this order are styled Giri, Parvata or Sagara. The Ksetra is Badarikasrama, the presiding deity is Badarinarayana, and His Sakti Purnagiri. The Tirtha is Alakanada. The members of this order are

3. Vide—Chronicle of Nepal History, pp. 115.

Ananda Brahmacharis. This Matha stands for Atharva Veda, the Mahavakya अयमात्मा ब्रह्म being its motto [4].

Beyond these bald details, very little is known about this Matha. Probably because of its rather inhospitable location, it has not had much of a history, and is at present extinct.

The third in chronological order, and second in the Mathamnaya order is the Govardhana Matha, said to have been founded on Vaisakha Sukla Navami in the cyclic year Nala [5]—485 B.C. Padmapadacharya was its first Adhipati. Certain Mathamnayas, however, say that Hastamalaka, and not Padmapada, was the first Acharya of this Matha. This constitutes the eastern Amnaya (Purvamnaya). The Sampradaya is Bhogavara (shunning enjoyments). The titles assumed by the Acharyas of this Matha are Vana, or Aranya. The Ksetra is Purusottamaksetra, the presiding deity, Jagannatha, His Sakti Vimala, the Tirtha Mahodadhi (the sea) and the Acharyas belong to the order of Prakasa Brahmacharis. It stands for Rig Veda, and the Mahavakya,

(4) द्वितीयस्तूत्तराम्नायो ज्योतिष्मान् हि मठो भवेत् ।
आनन्दवारो विज्ञेय: सम्प्रदायोऽस्य सिद्धिकृत् ॥
पदानि तस्याख्यातानि गिरिपर्वतसागरा: ।
बदरीशा (का)श्रम: क्षेत्रं देवता च सएव हि ॥
देवी पूर्णगिरी ज्ञेया आचार्य: तोटक: स्मृत:
तीर्थं त्वलकनन्दाख्यं नन्दाख्यो ब्रह्मचार्यभूत् ॥
तस्य वेदो ह्यथर्वाख्य: तत्र धर्मं समाचरेत् ।

(Mathetivrttam, 7-9)

5. Vide—Chronicle of Nepal History, pp. 115.

प्रज्ञानं ब्रह्म (Prajnanam Brahma) is the ruling motto of this Matha [6].

The Govardhana Matha still exists. Besides this Matha Puri has a few other Mathas, *viz.*, the Sankarananda Matha, the Siva Tirtha Matha and the Gopala Tirtha Matha. The latter are probably off-shoots of the original Govardhana Matha.

The Govardhana Matha has had a phenomenally long line of Acharyas, there having been as many as 144 incumbents up to the present time. Its traditions, however, confirm the date of the Bhagavatpada as being in the 5th century B.C. The fact that there have been more than twice the number of Acharyas in this Matha than either in the Dwaraka or the Kanchi Mathas, could be accounted for by the fact that the Acharyas being grhastas (family men) prior to their Sanyasa, they would all be naturally old by the time they accede to the pontificate. There is also another fact to be remembered. Due to prevalence of rivalries, there happen to be more than one Acharya at a time, one sponsored by the people, and another by the rulers. Be that as it may, it is a very old institution, and continues to exist, though unobtrusively and somewhat impecuniously.

(6) पूर्वाम्नायस्तृतीयः स्याद्गोवर्धनमठः स्मृतः ।
भोगवारः सम्प्रदायो वनारण्ये पदे स्मृते ॥
पुरुषोत्तमं तु क्षेत्रं स्यात् जगन्नाथोऽस्य देवता ।
विमलाख्या हि देवी स्यात् आचार्यः पद्मपादकः ॥
तीर्थं महोदधिः प्रोक्तं ब्रह्मचारीप्रकाशकः ।
ऋगवेदः तत्र वेदः तत्र धर्मं समाचरेत् ॥

(Mathetivrttam. 4-6)

We now pass on to the fourth and one of the greatest of the Mathas at the present time. This Matha is unique in every respect. Unlike the Dwaraka, Kanchi and Puri Mathas which maintain the tradition that the Bhagavatpada lived in the 6th to 5th century B.C., the Sringeri Matha maintains that Sankara lived during the years 44 to 12 B.C., or till 34 B.C., according to a more ancient tradition. But Sringeri appears to have a minor tradition according to which the date of the birth of Sankara is the same as favoured by the historians, *viz.*, 788 A.D. In fact, some very recent chroniclers of the Sringeri Matha have stuck to the 788-820 A.D. date of Sankara, and written their histories on this assumption, ignoring altogether the more ancient tradition prevalent in the self-same Sringeri Matha, as also the traditions obtaining in Dwaraka, Kanchi and Puri. Again, unlike the Dwaraka and Kanchi Mathas that claim more than sixty-five pontiffs from Sankara to their present Acharyas, the Sringeri Matha has only thirty-five Acharyas from Sankara to His Holiness Jagadguru Abhinava Vidya Tirtha Maha Swami. The Sringeri Matha is thus unique—unique not merely in its traditions, but unique in its splendour.

Richly endowed by princes and successive dynasties, opulent and regal, with a miniature state over which the ruling Acharya wields (or till recently wielded) both spiritual and temporal powers, it is very much akin to the Vatican, with its celebrated line of pontiffs and its age-long splendour and pageantry. The regal splendour of the great Acharya's state procession in his magnificent Adda Pallakki with his diadem, with the mighty array of richly caparisoned horses, elephants and camels,

and martial-looking infantry, with the multitude of gay festoons, chhatras, chamaras and Vyajanas—that were indeed a sight for gods to see, a sight that simply overwhelms the host of Sisyas with a sense of incomparable dignity and awe. Again, like the Pope who commands the allegiance of all Christendom—the Catholic world at least—the Acharyas of Sringeri dominate the Hindu world. Their disciples are legion, in all parts of India.

This Matha constitutes the Daksina (southern) Amnaya. Its Sampradaya is Bhurivara (eschewing wealth). The Acharyas of this Matha assume the titles of Saraswati, Bharati and Puri. Its Ksetra is Rameswara, its presiding deity Adi Varaha, the Sakti being Kamaksi, (or Sarada according to another version). Its first Acharya was Prithividhara (who is said to be the same as Sureswaracharya). The Tirtha is Tungabhadra. The pontiffs belong to the order of Chaitanya Brahmacharis. The Matha stands for Yajurveda (Krsna Yajus), the Mahavakya अहं ब्रह्मास्मि [7] (Aham Brahmasmi) being its ruling motto.

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(7) चतुर्थो दक्षिणाम्नाय: शृंगेरीति मठो भवेत् ॥
भूरिवाराह्वयस्तत्र सम्प्रदाय: सुशोभन: ।
पदानि तस्याख्यातानि सरस्वती भारती पुरी ॥
रांमश्वराह्वयं क्षेत्रं आदिवाराहदेवता ।
कामाक्षी तस्य देवी स्यात् सर्वकामफलप्रदा ॥
पृथ्वीधराह्व आचार्य: तुङ्गभद्रेति तीर्थकम् ।
चैतन्याख्यो ब्रह्मचारी यजुर्वेदस्य पाठक: ॥

(Mathetivrttam, 11-13).

It appears to have been founded in the cyclic year Pingala, Pusya Purnima in 484 B.C.[8].

Though the Mathamnaya says that Prthividhara was the first Acharya at Sringeri, the Matha lays great stress on Sureswaracharya having been the first Acharya, who is said to have administered the Pitha for eight hundred years from 12 B.C. to 788 A.D., or, according to another computation, from 34 B.C. to 765 A.D., *i.e.*, for 799 years. It claims an unbroken lineage of only 35 Acharyas, including the present head of the Matha. The Acharyas of this Vyakhya Sihmasana, claim suzerainty over the eight subsidiary Mathas—the Mathas situated in Virupaksi, Puspagiri, Kudali, Sankeswara, Srisaila, Amani and Kumbhakonam (?)

The Mathamnaya prescribes jurisdictions for the spiritual sway of the heads of the four Mathas enumerated above. People of Sindhu, Sauvira, Saurastra, Maharastra and contiguous regions are subject to the Sarada (Dwaraka) Pitha. The inhabitants of Anga, Vanga, Kalinga, Magadha, Utkala and Barbara are subject to the sway of the Govardhana Matha. The natives of Andhra, Dravida, Karnataka and Kerala are subject to the suzerainty of Sringeri. The people of Kuru, Kasmira, Kamboja, Panchala and other northern provinces were to be under the sway of the Jyotir Matha :

सिन्धुसौवीरसौराष्ट्रमहाराष्ट्रास्तथान्तरा: ।
देशा: पश्चिमदिक्स्थाये शारदापीठसत्कृता: ॥
अङ्गवङ्गकलिङ्गाश्च मगधोत्कलबर्वरा: ।
गोवर्धनमठाधीन देशा:प्राचीव्यवस्थिता: ॥

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8. Chronicle of Nepal History, pp. 116.

आंध्रद्राविडकर्णाटकेरलादिप्रभेदतः।
शृंगेर्यधीना देशास्ते ह्यवाचीदिगवस्थिताः॥
कुरुकाश्मीरकाम्भोजपाञ्चालादिविभागतः।
ज्योतिर्मठवशा देशा ह्युदीचीदिगवस्थिताः॥

(Mathetivrttam, 17-20).

Not being content with defining the jurisdiction, the Mathamnaya proceeds to lay down that, for the efficient maintenance of spiritual order, the Acharya of each Matha should always be on the move within his jurisdiction, and permanent stay at the headquarters is not countenanced.

स्वस्वराष्ट्रप्रतिष्ठित्यै सञ्चारः सुविधीयताम्।
मठे तु नियतं वासः आचार्यस्य न युज्यते॥

(ibid 22)

With a touch of high politics, the Mathamnaya forbids one Acharya from encroaching into another's dominion, lest it should lead to squabbles, much to the detriment of the lofty ideals in view :—

परस्परविभागे तु प्रवेशो न कदाचन। (25)

* * *

कलहारम्भसम्पत्तेः अतः तां परिवर्जयेत्ः (26)

The Mathetivrtta would have us believe that the Bhagavatpada evinced a marked preference for the Bharati order of Sanyasis. He is made to go a little out of the way to hurl maledictions against any one who should be guilty of disloyalty to the Bharati Matha. Such traitors, be they Brahmanas or Ksatriyas, would not merely forfeit their Moksa but would be reborn as Pisachas :

ब्रह्मक्षत्रकुलेभूत्वा भारतीपीठवञ्चकः।
परार्थाच्च्यवते चान्ते पैशाचीं योनिमाप्नुयात्॥ (35)

We are thus asked to believe that the Bhagavatpada held the Bharati Pitha in special esteem.

In addition to the founding of the Mathas, the Bhagavatpada is said to have entrusted the propagation of the six-fold religions—षण्मतस्थापन to some of his chosen disciples. According to Anandagiri, Saiva religion was propagated by one Paramatakalanala, Vaisnava religion with its six-fold variations, by Laksmana and Hastamalaka, Saura religion by Diwakara, Sakta religion by Tripura Kumara, Ganapatya by Girirajakumara, and Kapalika by Vatuka-natha. It is extremely doubtful if Kapalika, which stands self-condemned, ever received the Bhagavatpada's approval as a religion to be followed by one seeking Jnana. The sixth religion is probably Kaumaram—the worship of Subrahmanya.

Anyhow, these Sisyas, entrusted with these different missions, must have had bases of operations, and these, probably, were some of the minor Mathas, not taken cognisance of by the Mathamnaya. All these minor organisations may have had a brief existence, and might have faded into oblivion through the ages, for want of energetic and zealous workers.

CHAPTER III

THE BHAGAVATPADA AND THE KANCHI KAMAKOTI PITHA

Any one who has studied the second chapter would have been intrigued by the fact that the Kamakoti Pitha is mentioned nowhere in the (extant) Mathamnyas, and that no jurisdiction is assigned to it. It is nevertheless a Matha of very great antiquity, having had an unbroken history to the present day :—

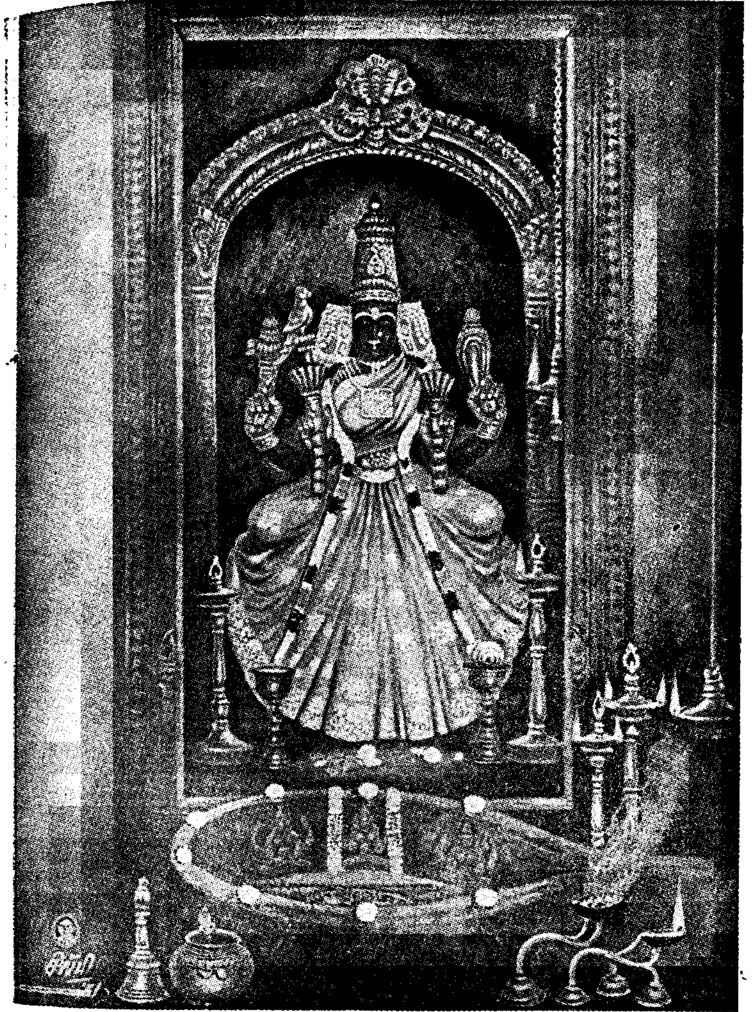
(1) The Sivarahasya, a very ancient work, devotes a whole chapter (Ch. 16), in the ninth amsa, to the advent of the Bhagavatpada. The last sloka of this chapter :

तद्योगभोगवरमुक्तिसुमोक्षयोग-
लिङ्गार्चनात् प्राप्तजयः स्वकाश्रमे ।
तान् वै विजित्य तरसाऽक्षतशास्त्रवादैः
मिश्रान् स कांच्यां अथ सिद्धिमाप ॥

contains the most important piece of information. It is काञ्च्यामथ सिद्धिमाप—that he attained Videha Mukti at Kanchi. Obviously the स्वकाश्रम referred to in the sloka must have been in Kanchi. The drift of the sloka is that after accomplishing his life's mission, he retired to his own hermitage at Kanchi and there finally he cast off his mortal coil.

(2) The Markandeya Samhita specifically states that the Kamakoti Pitha, *alias* the Vidyaraja Pitha was established at Kanchi with Sureswaracharya at its head :—

कांच्यां श्रीकामकोटीं कलिमलशमनीं कल्पयित्वा सुरेशे
श्रीविद्याराजपीठार्चनमहितमहाराज्यसाम्राज्यलक्ष्मीम् ।



Sri Kamakshi Devi

—Kancheepuram

संवेश्यात्मीयशिष्ये सकलभुवनसंमोदहेतोर्महात्मा
चिद्रूपस्वानुभूतिं भजति भवमहांबोधिसन्तारणाय ॥

(3) Kanchi appears to have been better known in ancient times as Kamakoti. Among the places that Sri Balarama visited in the course of his Tirtha Yatra, there is an explicit reference to Kanchi as Kamakoti puri :—

कामकोष्टि पुरीं काञ्चीम् ।

(Srimad. Bhag. X : 79. 14).

(4) Kanchi figures as one of the eighteen great Sakti Pithas enumerated in the ancient works. The Kamakoti Mahimadarsa section of the Markandeya Purana defines Kamakoti as Moksa or liberation, in the highest sense :—

कामकोटिः श्रुतो मोक्षः पुरुषार्थ चतुर्थकः ।

(5) The Bengali Encyclopedia (1892) Vol. III writes thus with regard to " Kanchi " :—

" Kanchi is a Mahapithasthana and is the Samadhisthana of Sri Sankaracharya. In the Mandir of Kamaksi, there is a shrine of Sankaracharya with his full-size Murti. This is his Samadhi :—

कामाक्षी देवीका मन्दिर कुछ छोटा है। इसी के प्राङ्गणमें भगवान् शङ्कराचार्यकी समाधी है। इसी समाधि पर उनकी प्रस्तरमयी मूर्ति प्रतिष्ठित है ॥

(6) The manuscripts of the Anandagiriya Sankaravijaya in the Rama Taraka Matha library at Kasi, refer to the Pratistha of the Srichakra of Kamaksi, and to the Yogalinga being handed over by the Bhagavatpada to the custody of Sureswaracharya with his Matha at Kanchteepuram. Anandagiri further refers to the

establishment of the six-fold paths worship (षण्मतस्थापन) having taken place at Kanchi :—

लोकरक्षाथ वर्णाश्रमपरिपालनाथ च मतकल्पनां जीवेशभेदास्पदां रचयितुमुपक्रम्य निजशिष्यं परमतकालानलं दृष्ट्वा इदमाह। etc. (Anand. Sank. Vij. 66th Prakarana).

The most valuable piece of information that Anandagiri furnishes us with is that the Bhagavatpada attained Videha Mukti at Kanchi :—

स्वलोकं गन्तुमिच्छु : काञ्चीनगरे मुक्तिस्थले कदाचिदुपविश्य स्थूलशरीरं सूक्ष्मेऽन्तर्धाय सद्रूपोभूत्वा सूक्ष्मं कारणे विलीनं कृत्वा चिन्मात्रो भूत्वा अङ्गुष्ठमात्रपुरुषस्तदुपरि पूर्णं अखण्डाकारमानन्तं प्राप्य सर्वजगद्व्यापक चैतन्यमभवत् सर्वव्यापकचैतन्यरूपेणाद्यापि तिष्ठति ॥ (ibid. 74th Prakarana).

(7) Even the Madhaviya Sankara Vijaya, before it was "emended" by Bhattasri Narayana Sastri, contains a bald reference to Kanchi, saying that here the Acharya established the Bhagavati following the Paravidya Sarana, which suggests that the Acharya established the Srichakra at Kanchi :—

द्रविडांश्च ततो जगाम काञ्ची नगरीं हस्तिगिरेः नितम्बकाञ्चीम्।
सुरधाम च तत्र कारयित्वा परविद्याशरणानुसारि चित्रम् ॥

(8) The Hultzsch Reports on Sanskrit Manuscripts No. 3 (available in the Madras Government Oriental Manuscripts Library), refers to the Bharati line of Sanyasis (the Bharati line being Kudali or Sringeri ?) and therein contains a verse which clearly mentions Kanchi as the final abode of the Acharya where he lived for a while and attained Videha Mukti :—

अगच्छत् स्वेच्छया काञ्चींपर्यटन् पृथिवीतले ।
तत्र संस्थाप्य कामाक्षीं जगाम परमं पदम् ॥

(9) The Madhaviya Sankara Vijaya takes care to see that the Bhagavatpada, after founding the Matha at Sringeri, goes north to Kashmir and thence to Kedara. There he is said to have been petitioned by all the Devas to return to Kailasa, and accordingly he is said to have ascended corporeally to his abode. In other words, Kanchi does not at all figure, in this work, as the final scene of Sankara's life.

This version of the Madhaviya Sankara Vijaya is quite understandable, in as much as any admission of Kanchi as the final scene of Sankara's activity, would be tantamount to recognising the authenticity of the Kamakoti Pitha which he established there. Hence such an admission is not to be expected from the Madhaviya Sankara Vijaya.

Nevertheless, the writers of the two commentaries, Dindima and Advaita Laksmi, on the Madhaviya Sankara Vijaya, quote profusely from both Anandagiri's and Chitsukha's Sankara Vijayas, citing passages to show that Kanchi was the final scene of Sankara's life, and not ascension to Kailasa as described in the Madhaviya Sankara Vijaya.

(10) A work entitled 'Sankara Vijaya Vilasa' gives an elaborate description of how the Bhagavatpada persuaded a king of the name Rajasena to build temples to Varadaraja Ekambareswara and Kamaksi at Kanchi, and how he ascended the Sarvajna Pitha at the same place. (Sankara Vijaya Vilasa, slokas 6 to 61, chapt. 25).

(11) An old manuscript work (printed at the Mangalodayam Press, Trichur, 1926), called the Sankaracharya Charitra by one Govindanantha, found in the Nambudri

Mathas in Malabar, testifies to the fact that, after touring round India, Sankara finally reached Kanchi :—

ततः कांचीपुरं गत्वा सर्वज्ञो मुनिपुङ्गवः ।
सर्वज्ञपीठमारोढुं ऐच्छत् तत्र विराजितम् ॥

(12) Many literary works, too, allude to Sankara's connection with Kanchi :—

(*a*) Sri Harsa, in his Naisada Kavya refers to—स्फटिकभूर्जागर्तियोगेश्वरः । The commentators Mallinatha and Narayana, explaining the passage in question, write : The allusion here is to the Yogalinga which the Adi Sankara consecrated and installed in the Kamakoti Pitha in Kanchi, and nominated Sureswaracharya to supervise its proper worship. Though Harsa may be guilty of an anachronism in alluding to the Yogalinga in his Naisada Kavya, he is referring to a very well-known fact—*viz.*, the fact of the Yoga Linga being worshipped in the Kamakoti Pitha at Kanchi as recounted in the Sivarahasya and Markandeya Samhita :—

काञ्च्यां श्रीकामकोटौ तु योगलिङ्गमनुत्तमम् ।
प्रतिष्ठाप्य सुरेशार्यं पूजार्थं युयुजे गुरुः ॥

(*b*) In the Sankarabhyudaya Kavya of Sri Rajachudamani Diksita, the Videha Mukti of Sri Sankara is described as having taken place in Kanchi :—

कम्पातीरनिवासिनीमनुदिनं कामेश्वरीमर्चयन्
ब्रह्मानन्दमविन्दत त्रिजगतां क्षेमंकरश्शंकरः ।

(*c*) In his Patanjali Charitra, (Kavyamala series, N. S. Press), Sri Ramabhadra Diksita too refers to Kanchi as having been the final scene of Sankara's life :—

अद्वैतभाष्यमुपकल्प्य दिशो विजित्य
कांचीपुरे स्थितिमवाप स शंकरार्यः ॥



Sri Sankara Bagavat Padal
Sri Kamakshi Temple, Kancheepuram

(13) We now cite from all Sankaravijayas evidence to show that : (1) Kamakoti Pitha was established at Kanchi, (2) Sri Chakra was established and consecrated, (3) that Sureswaracharya was invested with spiritual and temporal sovereignty over the Pitha, (4) that Yoga Linga was established and worshipped in the Kamakoti Pitha, (5) that the great Sankara ascended the Sarvajna Pitha at Kanchi and (6) that he attained Videha Mukti at Kanchi.

(*a*) Chitsukhacharya in his Brhat Sankara Vijaya refers to the Bhagavatpada's triumph over Saraswati, his ascent to the throne of Omniscience, (*i.e.*, assertion of his unrivalled, intellectual and spiritual supremacy) and his Videha Mukti at Kanchi :—

वाणीं विजित्य च वियद्विशदामदेहां सर्वज्ञपीठमधिरुह्य च तत्र कांच्याम्।
विद्वद्वरार्चितपदो यतिसार्वभौमो देव्याः पुरः परतरे पुरुषे विलिल्ये ॥

(*b*) The Prachina Sankaravijaya endorses the foregoing facts enumerated by Chitsukhacharya. :—

सर्वज्ञपीठमधिरुह्य ततस्तदग्रे मिश्रान् विजित्य सहसोपनतान् प्रयागात्
अध्यास्त-काञ्चिममिमण्डितकामकोटिपीठो मठं निजमवाप्य सशारदाख्यम् ॥

(*c*) The Keraliya Sankaravijaya fully confirms the foregoing versions of Sankara's activities at Kanchi :—

इति निश्चित्यमनसा श्रीमान् शंकरदेशिकः ।
मठे श्रीशारदाभिख्ये सर्वज्ञं निदधन्मुनिम् ॥
सुरेश्वरं वृत्तिकृतं अन्तिकस्थं सदाऽऽदरात् ।
समं संस्थाप्य तस्मै स्वं वक्तुं भाष्यं समन्वशात् ॥
स्वशिष्यपारंपर्येण लिङ्गं स्वं योगनामकम् ।
सेवयैनं कामकोटिपीठे सार्धं वसेति च ॥

इत्याज्ञां सम्प्रदायास्मै त्यक्तपीठमठस्पृहः ॥
कामाक्ष्या निकटे जातु सन्निविश्य जगद्गुरुः ॥
देहिभिर्दुर्भजं भेजे देहं तत्रैव सन्त्यजन् ।
अखण्डज्योतिरानन्दं अक्षरं परमं पदम् ॥
स एव शंकराचार्यो गुरुर्मुक्तिप्रदस्सताम् ।
अद्यापि मूत चैतन्यमिव तत्रैव तिष्ठति ॥

(*d*) The Vyasachaliya Sankaravijaya, written by one of the later Acharyas of the Kamakoti Pitha summarises Sri Sankara's activities at Kanchi :—

एवं निरुत्तरपदां सविधाय देवीं सर्वज्ञपीठमधिरुह्य मठे स्वक्लृप्ते । मात्राः गिरामपि तथोपागतैश्च मिश्रैस्सम्भावितः कमपि कालमुवास काञ्च्याम् ॥

प्रागष्टमाद्विदितवेद्यमुदूढबाल्यं सर्वज्ञसंज्ञमथ हंसितमात्मनैव । श्रीकामकोटि-विरुदे न्यदधात् स्वपीठे गुप्तं स्वशिष्यतिलकेन सुरेश्वरेण ॥ इत्थं स शंकरगुरुः कृतकृत्यभावात् भावान् प्रकाश्य निगमान्तगिरां निगूढान् । काञ्च्यां विमुच्य वपुरादतमिच्छयैव स्वस्यैव धाम्नि परमे स्वत एव लिल्ये ॥

It may be noted in passing that the Vyasachaliya Sankara Vijaya, recently published from the manuscripts available with the curator of the Government Oriental Manuscripts Library, does not contain these significant slokas pertaining to Kanchi. Evidently, from whomsoever the manuscripts were obtained, that individual has taken care to expunge these slokas so favourable to the Kamakoti Pitha. These slokas indeed would have been lost for ever ; but fortunately these are found quoted by Atmabodha in his Susama. The credit of having drawn attention to the existence of these slokas goes entirely to Sastra Ratnakara Brahmarsi Rama Sastrigal of Polagam. Thanks to this discovery of Rama Sastrigal, these slokas have been included in the preface to the

Vyasachaliya Sankara Vijaya, though they are missing in the main body of the text.

(14) We now pass on to the evidence tendered by Sadasiva Brahmendra in his Gururatna Malika. He devotes seventeen slokas to a description of the life of the Bhagavatpada. There is one verse in this work which gives a masterly summary of Sankara's activities at Kanchi :—

प्रकृतिं च गुहाश्रयां महोग्रां स्वकृते चक्रवरे प्रवेश्य योऽग्रे ।
अकृताश्रितसौम्यमूर्तिमार्यां सुकृतंवस्स चिनोतु शंकरार्यः ॥

(1) Kamaksi, who had till then been worshipped in the famous बिल (fissure) as Chidakasa Rupini, was divested of her Ugra Kala and enthroned in the Sri Yantra (just established in front of the bila), by Sankara :—महोग्रां अतिदारुणां प्रकृतिं सर्वभूतजननीं, मायां वा अग्रे तस्य बिलस्य पुरोभागे स्वकृते चक्रवरे स्वनिर्मिते श्रीचक्रे प्रवेश्य आवाह्य etc. (Atma Bodha's Susama).

(2) उपयात्सु बुधेषु सर्वदिग्भ्यः प्रदिशन्नाशु पराभवं य एभ्यः ।
विधृताखिलवित्पदश्च काञ्च्यामधृतार्तिः स दिशेच्छ्रियं च काश्चित् ।
(G. R. M. 30)

Having, with supreme ease, quelled all the scholars in argument–scholars who had flocked to Kanchi–Sri Sankara established his intellectual supremacy and ascended the Sarvajna Pitha—the throne of Omniscience at Kanchi—काञ्च्यां काञ्चीनगरे अधृतार्तिश्च लीलयैव सर्वान् जित्वेत्यर्थः । विधृताखिलवित्पदः आरूढसर्वज्ञपीठ इति बोध्यम् । (Susama).

(3) समतिष्ठिपदाहिमाद्रिसेव्यं क्रमशो धर्मविचारणाय दिव्यम् ।
अधिकाञ्चि च शारदामठं योऽभ्यधिकं नस्सुखमातनोतु सोऽयम् ॥ 31.

Sri Sankara established at Kanchi the Sarada Matha or the Kamakoti Pitha, renowned from the snow-clad Himalayas to the southern sea, for the administration and the enforcement of all Dharmas peculiar to the four castes :—

आहिमाद्रिसेव्यं पुण्यभूमौ च आसेतोः आ च शीताद्रेः अखिलवर्णवन्द्यं शारदामठं च तदाख्यं मठं। चात् कामकोटीतिपीठं च। अधिकांचि कांचीपुरे समतिष्ठिपत् स्थापितवान् इत्यर्थः। सोऽयमस्मदाचार्यः कामकोटिपीठाधिपतिः जगद्गुरुरित्यर्थः। (Susama).

It is worthy of note that Atmabodha emphazises the fact that Sri Sankara himself was the first Acharya of the Kamakcti Pitha.

(4) The Videha Mukti of the great Bhagavatpada is unequivocally stated to have taken place at Kanchi itself :—

परिकाञ्चिपुरं परे निलीनः etc. (33).

Explaining this passage, Atmabodha writes that the Bhagavatpada finally merged himself in the Chidakasa at Kanchi :—परिकांचिपुरं कांचीनगर एव परे परस्मिन् चिद्व्योमनि निलीनः लयं प्राप्तः सः सद्गुरुः ॥ (Susama, 33).

So much for the evidence tendered by Sadasiva Brahmendra and Atmabodha.

(15) There is, besides all these documentary evidence, a remarkable feature which should go a long way in confirming the foregoing details. No place other than Kanchi and its environs to a radius of about fifty miles is so rich with associations of the sacred memory of Sankara.

(*a*) There is, first and foremost, the life-size image of Sankara in the Kamaksi temple, installed over his Samadhi.

(*b*) Among the ornamental sculptures of the pillars at Kamaksi and Ekamreswara temples, there are images of the Bhagavatpada with regal insignia beside him. In the Varadarajaswami temple, too, there is a stone carving representing Sri Sankara as paying homage to Bhagavan Vyasa.

(*c*) In the ancient dilapidated temple (recently renovated) at Sivasthanam, in Tenambakkam on the southern bank of the river Vegavati, there is a plaque behind the Linga in the sanctum which represents Sri Sankara as offering obeisance to Siva and Parvati.

(*d*) In Tiruvottiyur, six miles north of Madras, there is an image of Sankara installed in the temple of Tripurasundari, whose Ugrakala (fierceness) the great Bhagavatpada is said to have mollified. So, too, in Mangadu, fifteen miles west of Madras, there is a Meru Prastha of Sri Yantra, said to have been installed by the great Sankara himself. An image of Sankara is also found installed in the temple.

(*e*) Most interesting feature of all is this—that there is no Mahotsava celebrated in the Kamaksi temple at Kancheepuram when the Murti of the Acharya is not accorded equal worship. At the end of the Chaturmasya every year, the image of the Acharya is taken in procession, by way of Visvarupa Yatra, to the Upanishad Brahmendra Matha at the western outskirts of Kanchi. Such intimate local association with the personality of Sankara cannot be ascribed to mere accident. The

popular imagination throughout the ages should have been powerfully impressed by the dominant personality of the great Bhagavatpada who cast off his mortal coil in this city.

We cannot but refer here to some disputed issues. They are :—

(1) Did Sankara occupy the Sarvajna Pitha at Kanchi or at Kashmir? and

(2) Did he die at Kanchi or at Kedara?

After all the evidence we have marshalled, it would be needless to reopen these questions. Still, the Madhaviya Sankara Vijaya describes Sankara's accession to the Sarvajna Pitha at Kashmir, and his ascension to Kailasa from Kedara. How far are they admissible?

There is evidence to the effect that the great Bhagavatpada visited Kashmir—and probably occupied the Sarvajna Pitha as well. There is even today in Srinagar a temple dedicated to Sri Sankaracharya. The following excerpt would explain :—

"Sankaracharya—This shrine is situated in the city of Srinagar. Sankaracharya is an ancient temple crowning the Takti-Sulaiman hill and standing 1000 ft. above the valley. The temple and the hill on which it stands take their name from Sankaracharya—the great South Indian Teacher of Monism, who came to Kashmir from Travancore. This temple was built by King Gopaditya, who reigned in Kashmir from 368 to 308 B.C. It was repaired later by the liberal-minded Muslim king, Zain-ul-Abdin." ("The Hindu", dated 17-7-1949, page 15, column 2).

Hence, after establishing his supremacy at Kashmir by

confounding his opponents, he might finally have ascended the Sarvajna Pitha at Kanchi as well. But this much is certain, that Abhinava Sankara, the 38th Acharya of the Kamakoti Pitha did ascend the Sarvajna Pitha at Kashmir.

But, if the Madhaviya Sankara Vijaya should altogether ignore Adi Sankara's ascent to the Sarvajna Pitha at Kanchi, and his Videha Mukti there, and if it should paint a grandiose picture of his departure for Kailasa, the reasons should be obvious even to the most obtuse intelligence. Should it recognise Sankara's accession to the Sarvajna Pitha at Kanchi and his demise there, that would amount to a recognition of the Kamakoti Pitha as well! But, this, in the view of the writers of the Madhaviya Sankara Vijaya, must not be. Hence all these deliberate alterations.

But after all that we have said, there could be no two opinions as to Kanchi having been the final scene of Sankara's life.

In addition to what all we have adduced in favour of the antiquity of the Kanchi Kamakoti Pitha, we would cite numerous synchronisms between the Matha history and the contemporary political history, so as to illustrate how the Matha has had an unbroken history since Sankara :

(1) Hala, king of Magadha, belonging to the Andhra dynasty and Rajasena Chola were contemporaries of the Adi Bhagavatpada.[1] (5th cent. B.C.)

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1. Cf. अपि हालनृपालपालितम् and श्रितनिर्मलराजसेनचोलक्षितिपालोद्धृतविप्रदेवशालः । (21, 27, Gurunatha Malika.)

(2) Muka Sankara (the eighteenth pontiff), was served by Vikramaditya the Great, better known as Sakari. (375-413 A.D.)

(3) Sat-chit-Sukha (the twenty-first Acharya), is said to have converted the astronomer Aryabhatta from atheism in 499 A.D.

(4) Abhinava Sankara, the 36th* Acharya of the Kamakoti Pitha ascended the Sarvajna Pitha at Kashmir, in the reign of Vinayaditya Jayapida. (779-813 A.D.)

(5) Satchidvilasa, the 37th Acharya, (840-873 A.D.) was served by Anandavardhana, author of Dhwani, who lived in the reign of Avantivarman of Kashmir, (855-884 A.D.)

(6) Bodha II, the 44th pontiff (1061-1098), has been identified with Soma Deva, the author of Katha Sarit Sagara, and he was a contemporary of King Kalasa of Kashmir (1063-85).

(7) Chandrasekhara III, the 45th Acharya, otherwise known as Chandrachuda (1098-1166), is said to have defeated the Jain teacher Hemacharya in the court of Kumarapala Vidyalola, a Chalukya prince, (1143-1172 A.D.). He was also held in high esteem by Jayasimha, king of Kashmir. (1127 to 1149 A.D.)

(8) Advaitananda Bodha or Chidvilasa, the 46th Acharya (1166-1700), is said to have defeated Sri Harsha in argument—the famous Sri Harsha, the author of Khandana Khanda Khadya and Naisada. (1174-1200)

(9) Madhava, sometime minister to Bukka I, the king of Vijayanagar (1354-79), was a pupil of Vidya

*36th in succession, if we exclude the Bhagavatpada and Sureswaracharya.

Tirtha, the 49th Acharya of Kamakoti Pitha. (1297 to 1385) [2]

(10) We have a copper plate inscription (No. I), in possession of the Kamakoti Pitha in which Vijayaganda Gopala Deva, the king of Tondaimandalam makes a gift of lands to Sri Sankaracharyaswami, residing in Kancheepuram. (1291 A.D.)[3]

(11) A second copper plate inscription of the reign of Viranarasimha Deva, eldest son of Narasa Nayaka, the elder brother of Krishnadevaraya. The year is Saka 1429, *i.e.*, 1507 A.D. (No. II).

(12) Another inscription of the same reign and of the same date. (Inscription III)

(13) A copper plate inscription of the reign of Krishnadevaraya of Vijayanagar. (Saka 1444, *i.e.*, 1522 A.D. No. IV).

(14) Another inscription of the reign of Krishnadevaraya. (Saka Samvat 1450, *i.e.*, 1528 A.D., No. V).

(15) An inscription of the reign of Vijayaranga Chokkanatha Nayanayyavaru. (Saka 1630, *i.e.*, 1708 A.D.)

(16) A firman by the emperor of Delhi (Bahadur Shah ?)[4], dated Hejira, 1088 or 1710 A.D.

2. For the foregoing details of synchronism, we are indebted to Sri N. Venkatraman—"Sankara and his successors in Kanchi."

3. This and the following inscriptions are taken from the monumental work of Sri T. A. Gopinatha Rao—"Copper plate inscriptions belonging to the Sri Sankaracharya of the Kamakoti Pitha."

4. Sri M. Subramanya Ayyar assures us that the donor in this case is not Bahadur Shah of Delhi, but Thani Shah, of the Kutb Shahi dynasty of Golconda, whose ministers were Akkanna and Madanna. He believes the Jagir referred to in this inscription is the same as that in copper plate inscription No. X.

(17) In all the foregoing inscriptions, the Swamis of the Kamakoti Pitha are the donees. Here follows a copper plate inscription (No. X), in which the Swami is the donor. The date of the grant is Saka 1608, *i.e.*, 1686. The then Acharya of the Kamakoti Pitha, Sri Mahadevendra Saraswati makes a gift of land to one Rama Sastri. In this inscription, there is a reference to the land in question as having belonged to the Jagir Sime (ஜாகீர் சீமை) granted sometime earlier by Akkanna and Madanna, ministers of Golkonda.

Mackenzie* mentions that the Kamakoti Pitha had as many as one hundred and twenty-five copper plate inscriptions in its possession. But unfortunately all of them were destroyed at the beginning of this century, except these ten. The destruction of these copper plates is a terrible loss to history.

(18) The Chingleput District Gazeteer of the year 1879 contains the following account :—

" Shankarachari......paid particular attention to Conjeevaram where he worked many miracles and founded a Matham or Monastry." (pp. 86 and 87)

With all this volume of evidence in favour of the antiquity of the Kanchi Kamakoti Pitha, it would be impossible to call it a bogus institution as partisan propaganda has been asserting time and again.

We cannot do better than crown our arguments with the considered verdict of Mahamahopadhyaya Madhava Sastri Bhandari, of the Punjab Oriental University, who writes: " Such being the case, the Kanchi Kamakoti Pitha

*Mackenzie collection published by Wilson in 1828. Vol. II, pages 263 and 264. Report of Babu Rao, Mahratta translator to col. C. Mackenzie.

is unquestionably the most ancient, presided over by the Bhagavatpada himself, held in high esteem by Sureswaracharya and others, worthy of being followed by all Sisyas, and foremost in importance :—सति चैवं श्रीकांचीकामकोटिपीठं अनादिसिद्धं भगवत्पादाधिरूढं, सुरेश्वराचार्यादीनामपि परमादरपात्रं शिष्यपरंपरयाऽवश्यं परिरक्षणीयत्वेन भगवत्पादाभिप्रेतं, प्रधानतमं पीठमिति निगद्व्याख्यातमिति ॥*

CHAPTER IV

SURESWARACHARYA AND THE MATHAS

In the foregoing chapter, we have adduced plenty of evidence to show that, after the Videha Mukti of the great Bhagavatpada—or, rather, even when he was alive—Sureswaracharya was vested with full powers of control over the Kanchi Kamakoti Pitha. But in a sense, he was not the true spiritual successor of the Bhagavatpada. The true successor was the seven year old Sarvajnatman, who had held his ground against the Bhagavatpada himself for three days, and had thereafter acknowledged defeat at the latter's hands. The pontifical mantle falls, after Sankara, on the shoulders of Sarvajnatman. But what is the position of Sureswaracharya ?

Atmabodha throws a flood of light on this intriguing question. He says that Sureswara not being a Paramahamsa, was never nominated to the spiritual succession by Sankara in his own Pitha, where only Paramahamsas have the right of succession, nor even in any of the

* Appendix 1. Sankarapitha tattva darsanam, published in Benares.

Sisya Pithas. Nevertheless, considering Sureswara's eminence, equal to his own, and considering his great yogic powers, the Bhagavatpada entrusted him with the control of *all* Pithas. Thus Sureswara, in his capacity of Controller-General, stayed for some time in each of the Pithas—(and probably paid periodic visits)—stabilising those institutions. Hence it is that *all* Mathas include Sureswara in their line of succession after Sankara :—

अयं सुरेश्वरः स्वयं ब्रह्मचर्यादेवापरिगृहीतपारमहस्यतया तादृश परमहंसकसमध्यासनीये जगद्गुरुणा स्वपीठे शिष्यपीठेषु वा न निवेशितोऽपि स्वसमानवैदुष्यभाजनतया। महायोगितया च सर्वपीठव्यवस्थागोपने नियुक्तः तत्र तत्र कियन्तञ्चित् कालमुवास। ततस्तन्मठीयैः स एव परमाचार्यात् परमाचार्यपरंपरायां पठ्यत इति वस्तुस्थितिः ॥

(Susama).

This information, furnished by Atmabodha is highly revealing. Properly understood, this will set at rest all those endless squabbles over the question of Sureswara being the first Acharya of Sringeri or of Dwaraka or even of Jagannatha.

Let us first of all unravel the mystery of Sureswaracharya's place in the Sringeri Guruparampara. The Sringeri calendar assigns the date 28 B.C. to Sureswara's accession to Sringeri throne. This date is far behind the date assigned to him by the Kanchi calendar. According to the Kanchi calendar, Sureswara's protectorate extended from 476 B.C. to 406 B.C. Hence, there is a huge gap of 378 years between the dates assigned by the Kanchi and Sringeri calendars. Nor is this all. The Sringeri calendar endows him with a life of 800 years. He is said to have lived up to about 772 A.D. If we should be guided by the Kanchi calendar as well, we would then have Sureswara living for an incredible span of 1349 years (!) from 577 B.C. (his date of birth) to 772 A.D. Yogi as he was, he could not have lived for over a millenium. Further, the Sureswara's reign of the Sringeri Pitha commences 378 years after his death (in 406 B.C.), according to the Kanchi calendar. This huge interrugnum is really bewildering.

Nor is this the only discrepancy. After Sureswara's passing away in 772 A.D., he is said to have been succeeded by one Nityabodhaghana who is identified with Sarvajnatman, the first spiritual successor after Sankara on the Kanchi Pitha. According to the Kanchi calendar, Sarvajnatman attained eternal peace in 364 B.C., after a long reign of 112 years. From 364 B.C. to 772 A.D. is a far cry. How could Sarvajnatman, dead in 364 B.C., succeed to the Sringeri Pitha in 772 A.D.? Considerable confusion prevails in the early history of the Sringeri Matha.

At the very outset, there is a sharp disparity in the dates of Sringeri on the one hand, and of Kanchi and Dwaraka on the other—the former favouring 28 B.C. and the latter 476 B.C. for Sureswara. There should be some baffling mystery in this. Let us try to unravel the mystery with the clue furnished by Atmabodha.

Sarvajnatman succeeds, at the age of seven, to the spiritual throne vacated by Sankara in 476 B.C., with Sureswaracharya as protector. We have been told that Sureswaracharya was Controller-General over *all* Mathas. Probably he went on periodic tours of inspection to the various Mathas during the 70 years of his protectorate. On all these occasions, he should have taken with him his ward Sarvajnatman, to the various Mathas and sojourned there for a while. These two, Sureswaracharya

and Sarvajnatman, belonging to the Kamakoti Pitha—the Pitha of the great Acharya himself—must have been accorded high honours by the first Acharyas of all the other Mathas; so that, between the Bhagavatpada and themselves they filled in the revered names of the elderly Sureswara and the young Sarvajna in their spiritual geneology. Thus, the first Acharya of Sringeri, nominated by Sankara himself, was Prithvidhara (or Prithvidhava)[1]. [Sri N. Venkatraman, however, seems to regard Prithividhara as being identical with Sureswara. (Sankaracharya and his successors in Kanchi, page 10). But Atmabodha thinks otherwise.] But Prithvidharacharya, though really the first Acharya of that line after Sankara, waives off that honour and prefers to consider himself as successor in the line after Sureswara and Sarvajnatman (or Nityabodhaghana, as Sringeri chronicles call him). The Kudali-Sringeri records, (Hultzsch Mss), contain a very suggestive verse :—

संस्थाप्य स्वमठं कृत्वा तुङ्गभद्रानदीतटे ।
तत्र स्थित्वा द्वादशाब्दं यतिं पृथ्वीधराभिधम् ॥
विद्यापीठाधिपं कृत्वा भारतीसंज्ञया गुरुः । etc.

where Prithividhara (here called Prithvidhara), is said to have been the first Acharya of Kudali Sringeri, at the confluence of Tunga and Bhadra. From all that we are able to gather at this distance of time, Kudali was the original seat of Sringeri Matha. It is further stated that on hearing about the demise of the Bhagavatpada (477 B. C.), Prithividhara Bharati hurried to

1. पृथिवीधवपद्मपादहस्तामलकानन्दगिरीनतिप्रशस्तान् । चतुरोऽकृतयश्चतुर्षु पीठेषु (Gururatna Malika 32) and पृथिवीधवः पूर्वमेव शृङ्गगिरौ निवेशितः ॥ (Susama).

Kanchi and perhaps stayed there permanently with a view to perfect his Tapas :—

स्वयं कांचीमगात्तूर्णं श्रीपृथ्वीधरभारती ।
तद्वृत्तान्तं समाकर्ण्य तपसस्सिद्धये तदा ॥

(Hultzsch Mss. 1)

Probably he left behind him his successors to the Pitha, and till about 28 B. C., there must have been an unbroken line of Acharyas on the Kudali-Sringeri line—probably about a dozen Acharyas whose names are enumerated in the Hultzsch Mss. But something happened just then. There was no successor to the pontificate—for what reason, we cannot say. There is perhaps some truth in the tradition that the *then* Acharya of Kudali-Sringeri had gone on a tour to Kedara and had not returned. It was at this time that the future Acharya of the Kamakoti Pitha, Sri Krpa Sankara, under orders from his Guru and predecessor Kaivalyananda, ordained one Subhata Viswarupa in Sanyasa, and sent him to fill the vacant throne of Kudali-Sringeri. After Subhata Viswarupa had assumed the pontificate, however, the Acharya who had gone on tour to Kedara appears to have returned. Viswarupa was, therefore, provided with a New Matha at the present Sringeri, on the banks of the Tunga. In this context, Atmabodha quotes with approval a verse from Sarvajna Sadasiva's Punyasloka Manjari, which throws light on this incident :—

श्रीकैवल्यमुनीन्द्रशासनवशात् श्रीविश्वरूपाभिधं
शृंगेर्यां निहितं विधाय नियमान् लोके व्यवस्थाप्य च ॥ etc.

(Punyasloka Manjari).

Since Viswarupa is one of the names by which Sureswara too is often known, this new Viswarupa was easily

identified with Sureswara, and the tradition gained ground that Sureswara, *alias* Viswarupa occupied the pontifical throne of Sringeri, and the history of the Sringeri Matha itself was traced from his times (circa 28 B.C.), and Sankara himself was made to live just prior to 28 B.C. (44 to 12 B.C.), so as to make Viswarupa's succession immediate after Sankara. This Viswarupa was then succeeded by Nityabodhagana (wrongly identified with Sarvajnatman), Jnanaghana, Jnanottama Siva, Jnanagiri, Simhagiri, Iswara Tirtha and finally the famous Vidya Sankara Tirtha. This last Acharya who lived for 105 years, is generally assigned the date (1229—1333) in the Sringeri calendar, so that Bharat Krsna Tirtha, the brother of Vidyaranya, might succeed him without any break in the line. But according to the Theosophist (Vol. XVI, pp. 292-96), Vidyasankara appears to have died in 569 A.D. at Nirmala on the Bombay coast, on Kartika Sukla Trayodasi. After him, until Bharati Krsna Tirtha occupies the throne of the restored Sringeri Matha, *i.e.*, from 569 A.D. to 1333 A.D., there was an interrugnum of 764 years during which the Matha had no history at all. Though this appears to have been the real state of affairs, the Sringeri calendar *adjusts* the period 28 B.C. to 1333 A.D., thus :—

(*a*) Viswarupa (confounded with Sureswara) 28 B.C. to about 772 A.D.

(*b*) The other Acharyas, from Nityabodhaghana to Vidyasankara, from about 772 A.D. to 1333 A.D. Thus, an unbroken line of succession is sought to be established by endowing Viswarupa with an incredibly long life of 800 years.

But what appears to have actually happened is as follows :—

(*a*) Prithividhara to Viswarupa, circa 477 B.C. to 28 B.C. The names of the Acharyas between Prithividhara and Viswarupa have been irretrievably lost.

(*b*) From Viswarupa to Vidyasankara, 28 B.C. to 569 A.D.

(*c*) From 569 A.D. to 1333 A.D., *the Matha was under a total eclipse.*

Atmabodha refers to this huge gap of 800 years when he says—अत्रेदमनुसन्धेयम् । अनन्तरमाचार्यश्रीशंकरभगवत्पादेभ्य: एकादशतमात् आचार्यात् आरभ्य श्रीश्रृंगगिरौ अधिशारदापीठमब्दाष्टशतीं यावदभवन् न केऽप्यधिष्ठातार: (Susama)." This must be borne in mind. After the Bhagavatpada, when eleven pontiffs had held sway, there were no Acharyas in the Sringeri Sarada Matha for eight hundred years"). The writer of this comment, as one closely associated with the Acharyas of the Kamakoti Pitha, and as its accredited historian should have known the intimate details of the history of both the Kanchi and Sringeri Mathas. We should, therefore, believe his words when he says that the Sringeri Matha ceased to exist for 800 years. He does not seek to fill up the interrugnum by endowing Viswarupa (or any one else) with 800 years.

The intriguing question may now arise—how did the Kamakoti Pitha, which appears to have had an interest in guiding the destinies of Sringeri, allow the succession to be broken and thus allow the Matha to lapse for 800 years? When, on a previous occasion, a break occurred, it sent Subhata Viswarupa to take charge of

Sringeri. (Vide supra). Later on in 1333 A.D., it sent Bharati Krsna Tirtha to revive the Sringeri Matha as also to found eight more Mathas. Why was it, then, that the Kamakoti Pitha allowed an interrugnum of 800 years to pass without nominating anyone during that period? Atmabodha, in this connection, gives but a glimpse of the chaotic nature of the times. We have to reconstruct the history of the Karnataka from other sources.

First, the Kamakoti Pitha itself was passing through difficult times from 5th century A.D. onwards. Bauddhas, Jainas, Kapalikas and Saktas had regained their supremacy in Kancheepuram, rendering peaceful existence impossible for the Kamakoti Acharyas. Further, Kanchi was in a state of panic due to the periodic incursions of the Kalabhras, of whom very little is known. The unsettled conditions of the times may be gleaned to some extent from the Matta Vilasa, a play of the late 7th century A.D. in which the excesses of Bauddhas, Jainas and Kapalikas are caricatured. Hence, the Kamakoti Pitha itself was constantly on the move, far away from Kancheepuram, as can be seen from the fact that most of the Acharyas died far away from Kanchi, and their successors belonged to the same places where the predecessors had died. Thus the Kanchi Matha was itself having a precarious existence amidst the political and religious turmoil of the times.

Passing on to a consideration of what happened to Sringeri, we must peep through the dense haze of time to get a blurred picture of what was happening then. This is the religious and political background :—

Karnataka has, from very early times, been a stronghold of extremist types of Saivism, apart from its having been in the grip of Jainism as well. The entire country was studded with the Mathas of Kalamukhas. Srisailam was the centre of Kapalika and Kalamukha activities. There was, again, Vira Saivism, the fore-runner of the Basava cult, and hence much older than the Basava cult. The Vira Saivas claim that theirs is the oldest religion in the world. They claim that Revana Siddha or Renukacharya, one of the first five great Acharyas of their cult, presented the Adi Bhagavatpada with a Sphatika Linga स्फटिकलिङ्ग—the present Chandramauliswara worshipped by the Sringeri Pitha [2]. They go so far as to say that the Brhat Sankara Vijaya has a chapter entitled the 'Siddha Sankara Samvada', wherein the conversation of the two Acharyas is said to have been described in detail, and more, that Sankara himself was persuaded to believe that Lingaradhana was superior to any other form of worship. Whatever such claims may mean, there is some more information—and very valuable information at that—forthcoming with regard to Sringeri and Vira Saivas. There is a passage in the Guruvamsa Kavya, published under the authority of the Sringeri Matha which contains two tell-tale slokas :

श्रीचन्द्रमौलीश्वरलिङ्गमस्मै

सद्रत्नगर्भं गणनायकं च ।

(य:) शंकराचार्यसन्नामयोगीन्द्राय महोज्ज्वलम् ।

चन्द्रमौलीश्वरं लिङ्गं दत्तवानिति विश्रुतम् ॥

श्रीरेणुकगणेशाख्यं रेवणं सिद्धदेशिकम् ।

वीरशैवमताचार्यं वन्देऽहं श्री जगद्गुरुम् ॥

2. (Nanjanacharya—Vedantasara Vira Saiva Chintamani).

स विश्वरूपाय सुसिद्धदत्तम्
दत्वा न्यगादीत् चिरमर्चयेति ॥
सुरेश्वराचार्य सरस्वतीं त्वं
संपूजयन्नास्व चिरादिहेति ।
दत्वाऽभ्यनुज्ञां विनताय तस्मै
शिष्यैः समस्तैः स जगाम काञ्चीम्

Guruvamsa Kavya Canto III 33, 34.

These slokas purport to say that the Bhagavatpada, before he left Sringeri for Kanchi, gave Sureswara the Chandramauliswara Linga and the image of the Ratnagarbha Ganapati, both of which he had obtained as presents from Renukacharya. The Guruvamsa Kavya itself explains सुसिद्धदत्तम् thus :—

सुसिद्धेन रेवणसिद्धमहायोगिना दत्तं श्रीचन्द्रमौलीश्वरलिङ्गं सद्रत्नगर्भं सद्रत्नं माणिक्यं गर्भे यस्य सः तथोक्तस्तं गणनायकं विघ्नेश्वरंच। *i.e.*, the Susiddha referred to in the passage is Revanasiddha Mahayogi or Renukacharya, according to the Vira Saivas.

Rao Bahadur H. Krishna Sastri, in his preface to the edition of Sivatatva Ratnakara, makes the revealing remark : "One very interesting feature in the story of Vidyaranya.......... is the Revanasiddha Sampradaya which the Acharyas of the Sankaracharya line that initiated our Vidyaranya were practising at Sringeri. The Linga of Chandramauliswara which is still worshipped as the chief deity by the Acharyas of the Sringeri Matha is also said to have been presented to Vidyaranya by his direct Guru. Revanasiddha, we know, is a well-known Saiva teacher, whom the Vira Saivas still claim as one of their earliest Acharyas." Evidently,

Sri Krishna Sastri has in mind the following slokas in the 4th Kallola of the 12th Taranga of Sivatatva Ratnakara :—

ततः स रेवणासिद्धसंप्रदायप्रवर्तिनाम् ।
शंकराचार्यवर्याणां पारंपर्यक्रमागतम् ॥
संन्यासिनमुपाश्रित्य विनयावनतोऽधिकम् ।
वृत्तान्तमखिलं तस्मै यतये स्वं व्यजिज्ञपत् ॥
रेवणासिद्धसंप्राप्तं चन्द्रमौलीशमभ्यदात् ।
आख्यचानेन लिंगेन तवामीष्टाप्तिरित्यपि ॥

(Sl. 9-11).

The Guruvamsa Kavya, in its 5th and 6th sargas, gives a detailed account of how Harihara and Bukka (the founders of Vijayanagar), took asylum in a forest, after having been routed by king Ballala. Revanasiddha appeared before them in their dreams, and enjoined them to visit and worship the famous Linga Chandramauliswara, and to enlist the services of Vidyaranya for regaining their kingdom.

Hence, there appears to be much truth in the conclusion arrived at by Sri H. Krishna Sastri, that "the Keladi chiefs who were mostly followers of the Veerasaiva religion were devout adherents of the Sringeri Sankaracharya Math, perhaps also for the same reason *viz.*, that the Sankaracharyas were followers of the Revanasiddha Sampradaya. This explains perhaps why in the Advaita Math of Sringeri there is still a greater bias towards Shaivism and Shaiva worship than towards Vaishnavism and Krishna worship, though the founder, the great Shankaracharya was no respector of creeds nor of any distinction between Siva and Vishnu."
(Preface to Shivatatva Ratnakara—H. Krishna Sastri).

From the foregoing citations the following facts emerge :—

(1) The Sringeri tradition itself admits that the Linga of Chandramauliswara was got from Renukacharya. We need not give any serious credence to the claim that Renukacharya presented Chandramauliswara to the Bhagavatpada. We know from other sources that he fetched the Pancha Lingas from Kailasa, of which the Chandramauliswara of Sringeri is one and the Chandramauliswara of Kanchi is another. But the insistence that the Virasaivas place on the fact that Renukacharya presented the Chandramauliswara Linga, and the open acknowledgment of that fact by the Sringeri chronicles point to the one inescapable conclusion that during those 800 years of Sringeri's eclipse, the Matha had either passed entirely into the domination of Virasaivas or (which is nearly the same), the successors of Vidya Sankara (after 569 A.D.), succumbed to the influence of Virasaiva religion and became converts thereto, forswearing their allegience to the Advaitic tenets of Sankara, and, perhaps, the original Chandramauliswara having been lost in the course of all this turmoil, a new Chandramauliswara Linga, worshipped through generations by the Virasaivas, was substituted in the place of the original Chandramauliswara. Whatever might have been the real state of affairs, this much is certain—Sringeri as an Advaitic institution, ceased to exist. The Chandramauliswara installed there by the Bhagavatpada fell into the hands of the Virasaivas or, having been lost for ever, was substituted by another Linga, worshipped by the Virasaivas.

(2) Nor was this all. In the course of the 12th and 13th centuries, the followers of Ramanuja, and Madhava were also aggressively propagating their doctrines in the Karnataka. From Goa came the missionary activities of the Roman Catholics (Cf. म्लेच्छानां गोवापुरोपरोधिनाम् etc. and......द्वैतवेतालाभिनिवेशाः पिशाचा इव प्रकटपूर्णप्रज्ञदर्शनाः समन्ततः कर्णाटान् परित्यक्तवैदिकाचाराः ब्राह्मणब्रुवाः etc.—Susama). In short, among the fanatical dualists who overran Karnataka in those days, it was impossible for a monistic institution like Sringeri to survive. The inevitable happened. It ceased to exist.

But even the Virasaiva domination of eight centuries was not to last long. The armies of Malik Kafur, the victorious General of Alla-ud-din Khilji, were marching through Karnataka, submerging the old order like a tidal wave. After Malik Kafur's Campaign in the Karnataka, the Virasaiva domination at Sringeri was probably thoroughly shaken. The institution was in its throes of death.

(3) At this time (early 14th century), the pontiff at Kanchi was Vidya Tirtha. He was the Guru of Sayana Madhava (later, Vidyaranya, head of the Virupaksi Matha) and of Bharati Krsna Tirtha, the younger brother of Vidyaranya—later to become the first Acharya of the restored Sringeri Matha. Sankarananda, who later succeeded Vidya Tirtha on the Kanchi Kamakoti Pitha, was not only for sometime the Guru of both Vidyaranya and Bharati Krsna Tirtha, but also rendered considerable assistance to restore the Sringeri Matha and to found eight new Mathas to stem the tide of Ramanujite, Madhva Proselytism and Roman Catholic

Evangelism. The eight Sisyas chosen by Vidya Tirtha and Sankarananda for this onerous task were Satchidananda, Adwaitananda, Sevadhi Mahadeva, Sivadwaita and Sukhananda Brahmananda, Sandrananda, and Sukhananda.[3]

Vidyaranya, therefore, with the blessings of Vidya Tirtha and Sankarananda, strained every nerve to restore the old order in Sringeri, and to found the other Mathas to serve as bastions against the advance of the other sectarian cults. This fact—*viz.,* the Vidyaranya was the restorer of the Ancient Regime is reflected by the fact that all these Mathas, including Sringeri, contain, in their Srimukhas, the seal Vidyasankara or Vidyaranya. Sri N. Venkatraman thinks that Vidyasankara and Vidyaranya "mean the same, but different from the IXth head of the Sringeri Matha, who died in Nirmala in 491 S.E., *i.e.*, 569 A.D." (pp. 95, Sankaracharya and his successors). Such, however, does not appear to be the case. Of course, the term Vidya Sankara does not at all refer to Vidyasankara, the 9th Acharya (reckoned after Sankara), of Sringeri who died in 596 A.D., *though the Sringeri chronicles would have it so. The term Vidya-Sankara is a Monogram as it were, a fusion of Vidya Tirtha and Sankarananda, the two Acharyas of the Kamakoti Pitha who were responsible for the restoration of Sringeri with the aid of Vidyaranya.* It was Vidyaranya who, in his gratitude

3. ते च सच्चिदानन्द, अद्वैतब्रह्मानन्द, सान्द्रानन्द, अद्वैतानन्द शेवधि महादेव शिव, अद्वैतसुखानन्दाख्या: यथाक्रमं श्रृंगगिर्यादिमठप्रतिष्ठित': विद्यातीर्थशंकरानन्दयो: अन्तेवसन्त इति बोध्यम् ॥

—Susana.

and devotion to his Gurus composed the monogram Vidya Sankara[4].

(4) When Vidyaranya attempted the restoration of Sringeri, evidently the first thing to be restored was the worship of Chandramauliswara Linga. But from what we are able to see, the Linga had passed into the hands of the Virasaivas. Vidyaranya had perhaps to coax the then Virasaiva owner of the Chandramauliswara Linga, and he got it returned on condition that it was to be considered a present from Virasaivas. Probably he had also to agree to the importation of some Virasaiva rituals in the Sringeri Sampradaya. That appears to be the drift of the Guruvamsa Kavya.

Hence, the Sringeri Matha was restored to its original status through the labours of Vidyaranya. Bharati Krsna Tirtha was the first Acharya after the restoration. Evidently, the Sringeri chronicles commit an error when they make Vidyaranya also an Acharya of Sringeri. This cannot be, for both Bharati Krsna Tirtha (1328-80), and Vidyaranya (1331-86), are assigned the same periods. Both could not have been pontiffs simultaneously. Further, Vidyaranya is definitely known to have founded and presided over the Virupaksi Matha — विरूपाक्षक्षेत्र एव प्रकल्प्य कमपि मठम् समधितिष्ठन् etc. (Susama).

The latest chronicles of Sringeri would, however, draw a veil over this eight-hundred-year-eclipse of Sringeri, and rewrite the entire history of the Matha thus :—

4. स्वस्य स्वाचार्ययोश्च विद्यातीर्थशंकरानन्दयो: नाम्ना विद्यारण्य विद्याशंकर अन्यतराकारेण लाञ्छितानि श्रीमुखानि सर्वतोमुखानि प्रचारयन् आज्ञयैव शंकरानन्दस्य प्रातिष्ठिपत् पुनरपि वैदिकाचारम् । etc. (Susama).

(1) Sankara Bhagavatpada, 788—820 A.D.
(2) Sri Sureswaracharya
(3) Nityabodhaghana
(4) Jnanaghana
(5) Jnanottamasiva
(6) Jnanagiri
(7) Simhagiri

From 820 to 1333 A.D.

(8) Iswara Tirtha
(9) Nrsimha Tirtha
(10) Vidyasankara
(11) Bharati Krsna Tirtha to Abhinava Vidya Tirtha, 1333 to the present day,

so that, from the times of the Bhagavatpada to the present day an unbroken line of Acharyas is made to rule over Sringeri. Not merely is this attempt calculated to vitiate history, but is as purposeful as to try to alter the head to fit a cap, rather than alter the cap to fit the head.

From Bharati Krsna Tirtha up to Abhinava Vidya Tirtha, the present pontiff, the line of Acharyas in Sringeri has been fairly continuous.

We cannot, in passing, avoid glancing at the rather tangled state of affairs between the Kudali and the Sringeri Mathas. Both the institutions are old, though the one claims the other to be its off-shoot. Litigations have been frequent between the two Mathas, chiefly on the issue of their being in the direct line from the Bhagavatpada. But an examination of such squabbles,

however, unsavoury, would nevertheless, reveal some startling facts about Sringeri's status.

We are indebted to the *Indian Patriot,* (April 11th, 19th, May 15th, June 3rd and 5th, 1912) for some of the following details which help us to reconstruct the history of Kudali and Sringeri :

Kudali, or Kudali-Sringeri at the confluence of Tunga and Bhadra appears to have been the real seat where the Bhagavatpada founded the Sringeri Matha. There is a local tradition that Sarada visits Sringeri from Kudali only during the Navaratri. This tradition would seem to support our view. An inscription dated 1153 mentions that Kudali was otherwise known as Vidyanagara, Maharajadhani, Nrsimha Ksetra, Daksina Varanasi, Tunga Bhadra Sangama, Kudali, Rsyasrama, Rsyasrngasrama, and *Srngagiri.* Hence the real Sringeri is Kudali. The present Sringeri is an outpost of Kudali. We shall hereafter refer to the present Sringeri as Neo-Sringeri, to avoid confusion.

About the year 1570 A.D., Nrsimha Bharati Swami [5] (*alias* Ammaji Swami) of Kudali went on a tour to Kedara, and did not return for many years. A successor was therefore ordained under the name Nrsimha Bharati, by the local authorities, and nominated to the pontificate. The Sanyasa of this successor was not quite valid, inasmuch as it was only Pustaka Sanyasa.

5. Mahamahopadhyaya Brahmasri Venkatachala Diksita of Mysore gives a different account of this case. (*Vide*—preface to Brahma Sutra Bhasya—Venkateswara Steam Press). According to Venkatachala Diksita, the Swami who went on tour, was one Sankara Bharati, an Acharya of Sringeri. His successor having been nominated by the Sringeri Agent during

Soon after, the elder Nrsimha Bharati (1547—1609), returned from Kedara, and resumed his pontificate. Nrsimha Bharati Junior, the successor, was, however, sent over to Neo-Sringeri where a vacancy had arisen. The new Acharya of Neo-Sringeri was, however, given to understand that he should stay at Neo-Sringeri and must not go out on Digvijaya.

This agreement was ratified in 1580 by Krsnappa Nayaka of Keladi (1520 to 1609), who passed orders that the Acharyas of Neo-Sringeri should not go out on Digvijaya.

During the reign of the 52nd Acharya of Kudali (circa 1723), the Acharyas of Kudali, Sankheswara and Neo-Sringeri Mathas, met at Satara, during the reign of Sahu, the successor of Sivaji. The question as to which Acharya was to be accorded Agra Puja was vehemently discussed. Finally, the issue was settled by deciding that the Acharya of Kudali alone was entitled to Agra Puja. (*Vide*—History of Sankheswara Matha).

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his absence, Sankara Bharati, after his return, was obliged to stay at Kudali.

But on a reference to the Guruparampara of Sringeri, we find there is no Sankara Bharati at all, particularly between 1500—1600 A.D. We are afraid, there is some mistake here.

We have therefore preferred to follow the version of the *Indian Patriot,* since the writer of those articles in the Indian Patriot was an Antevasi अन्तेवासी of the last Acharya of Kudali and at one time a successor presumptive to the pontificate of Kudali. The gentleman is still alive, and we had oral information from him in addition to what we gathered from his articles. His version of the whole case appears to be more authentic, and we have preferred to adopt his version rather than the version of Venkatachala Diksita which is somewhat confusing.

During the pontificate of Nrsimha Bharati, the 53rd Acharya of Kudali (1727—51), Cheladi, Basavappa Nayaka II once again passed orders restraining the Acharyas of Neo-Sringeri from going out on Digvijaya. Again in 1806, during the pontificate of Sankara Bharati, the 56th Acharya of Kudali, Purnayya, the famous minister of Hyder Ali and Tippu Sultan, restrained the Acharyas of Neo-Sringeri from Digvijaya.

In 1811, Krishnarajendra III of Mysore allowed Narasimha Bharati (1807—20) of the Kudali Matha to go on Digvijaya, having recognised his titles to his being the Jagadguru.

In the year 1820, during the reign of Sankara Bharati (1820—56), the 58th Acharya of Kudali, the Acharya of Neo-Sringeri was again restrained from going out of Sringeri.

In 1836, the 58th Acharya of Kudali set out on a Digvijaya, when the Acharya of Neo-Sringeri took exception to that, and filed a suit in the Huzur Sudder Adalat of Mysore. The litigation was a long-drawn-out affair, **and in the appeal (No. 22 of 1847)**, the verdict was returned in favour of Kudali. This decision of the Huzur Sudder Adalat was ratified by Sir Mark Cubbon, the Regent of Mysore, in 1849.

In 1851, the 58th Acharya of Kudali, visited Mysore and was accorded royal honours.

From the foregoing citations, it should be evident that the Kudali parampara is the direct parampara, and Neo-Sringeri is only collateral, with no jurisdictions beyond the boundaries of Sringeri.

The Karnataka was divided into a number of diocese for purposes of spiritual as also fiscal administration of the Matha benefices. West Karnataka was under the jurisdiction of Kudali, and East Karnataka, under the sway of Puspagiri, South Karnataka, comprising modern Kolar under the jurisdiction of the Amani Sringeri, and North Karnataka under Sankheswara Matha. About 1792, when Tippu Sultan had annexed Coimbatore and Salem districts, the Acharya of Amani toured these districts and recruited Sisyas. But when he attempted to recruit disciples in Tanjore and Trichinopoly districts, he was firmly told that, that was not his jurisdiction, and that, if at all he wanted to tour the districts, it should be on the distinct undertaking that he would not attempt recruiting Sisyas. He gave the undertaking that he would thereafter desist from recruiting disciples.

This was the first occasion when an Acharya of a Matha belonging to the Karnataka attempted to tour the South.

South India, including Chola, Pandya, Chera countries and Tondaimandalam has always been under the jurisdiction of the Kamakoti Pitha. In the middle of the last century, Babu Rao, the agent of Mackenzie of Tanjore was informed by the then Acharya of the Kamakoti Pitha that his jurisdiction extended over the districts enumerated above. Hence it was that the attempts of the Acharya of Amani Sringeri to enlist Sisyas were firmly resisted.

But in the middle of the year 1854, His Highness Sri Krishnaraja Udayar Bahadur, had obtained initiation in Sri Vidya from His Holiness Nrsimha Bharati VIII of Neo-Sringeri and had composed two works, the Sringeri

Matha Guruparampara, and Astottara Sata Namavali on Nrsimha Bharati Swami. This enlightened ruler of Mysore was so devoted to the Acharya of Sringeri, that, for the first time in the annals of Neo-Sringeri, the Acharya was permitted to go on Digvijaya. And when the Acharya sent a Srimukha intimating his proposed visit to the citizens of Madras in 1860, he was assured by the President of the Association of the Citizens of Madras that, His Holiness was most welcome, provided that his movements and activities during the tour were such as would not offend the dignity of the Kamakoti Pitha whose spiritual jurisdiction comprised Madras and South India.

The Acharya of (Neo.) Sringeri then gave an assurance in writing, that he and his followers would never deport themselves in any manner derogatory to the dignity of the Kamakoti Pitha. (*Vide*—Appendix B).

From all that we have so far cited, it should be clear that Neo-Sringeri has no jurisdiction whatever beyond the limits of Sringeri. And whatever jurisdiction Sringeri now claims was acquired through sufferance and not through right. This is so, because Neo-Sringeri appears to be a collateral branch of Kudali-Sringeri, which alone appears to have been the original seat of the Bhagavatpada's Sringeri Matha, and which appears to have had an unbroken line of more than sixty Acharyas, just like the Kanchi and the Dwaraka Acharya Paramparas. Whatever may be the position of Kudali, this much is certain ;—that the Sringeri Matha of the present day belongs to a minor branch of the Parampara founded by the great Vidyaranya when, as the founder of the

Virupaksa Matha, he established Sringeri as also Puspagiri, Amani, Sankheswara and other Mathas. Particularly, after 1599, Neo-Sringeri seems to have shrunk into a little township, with no jurisdictions. There is perhaps considerable truth in the verdict returned by Ubhayavedantapravartaka Sri Vedanta Ramanuja Iyyangaru in the year Srimukha :— విద్యారణ్య ప్రశిష్య పరంపరవారైన యీ శృంగగిరివారు భగవత్పాదులచే శృంగగిరిలో నిర్మితంబైన విద్యాపీఠంబునకు నధిపతులుఁగారని స్పష్టముగ దెలియుటచే గుఱ్ఱం వేంకటశాస్త్రిలుగారు...చేసిన వ్యవస్థ నిర్వివాదంబైనదనియు మేము త్రికరణశుద్ధిగా జెప్పగలవారము etc. (Page 16 of the Nirnaya Patra, issued by Sri Vedantaramanuja Swami). "It is clear that the decision arrived at by Gurram Venkanna Sastrulu that the present Sringeri Acharyas, who really belong to the Parampara of Vidyaranya, are not the rightful masters of the Vidyapitha established at Sringeri by the Bhagavatpada, is perfectly incontrovertible and we fully endorse the view."

At any rate, all this evidence would show that the present Sringeri Matha is not the Paramount Matha that it claims to be.

We have illustrated, though at considerable length, that Sureswaracharya was never the first Acharya of Sringeri or of any other Matha for that matter. He was the Controller-General of all the Mathas and a periodic visitor. Hence, if Dwaraka and Jagannatha Mathas claim Sureswara (as also Sarvajnatman) as the first two Acharyas of their Pitha, it is for the same reason that we have advanced with regard to Sringeri (*Vide*—supra). But, to this extent at least Sarvajnatman was

associated with Dwaraka, namely, that he was for sometime teacher of Brahmaswarupa who succeeded to the throne at Dwaraka. Consequently the identification of Brahmaswarupa with Sureswaracharya must also be wrong.

A considerable part of Sureswara's seventy years as protector was spent at Kanchi. The Brhat Sankaravijaya itself records how the Bhagavatpada himself commanded Sureswara to be protector of all Mathas without being specifically nominated to rule over any Pitha in particular :—

न त्वां न्यस्याम्यधिमठमिह क्वापि पीठाधिपत्ये
त्रातुं सर्वांस्त्वमसि त इतस्त्वां गुरुं संगिरन्ताम् ॥

Here, perhaps, is the clue to the fact that all Mathas consider Sureswaracharya as their Guru after Sankara. No one was better qualified to officiate as protector than Sureswara with his rich experience of the world as a Grhastha, and as one who knew the mind of the Bhagavatpada most intimately. After his protectorate extending over 70 years, the great Yogi, Sureswara, attained Nirvikalpa Samadhi at Kanchi, where his remains have been enshrined in the Sureswaracharya Matha, opposite the Gangaikondan Mantapam, in Siva Kanchi. There is also an Agraharam in his Purvasrama name, *i.e*, Mandana Misra Agraharam adjacent to the Kachapeswara temple. He died in 2695 Kali or 407 B. C. in the cyclic year Bhava, Jyestha Masa, Sukla Paksa Dwadasi.

After the demise of the great Sureswara, Sarvajnatman became the full-fledged Acharya of the Kamakoti Pitha. He was the son of one Vardhana, and hailed

from the Pandya country, on the banks of Tampraparni. A real prodigy even in his seventh year, he evoked the admiration of the great Bhagavatpada himself, who was himself a prodigy of the first order. Ordained in Sanyasa by the great Sankara himself, he was nominated successor to the Kamakoti Pitha—a worthy successor to a worthy Guru.

Sarvajnatman seems to have been considerably indebted to Sureswara for instructions in certain branches of philosophy. He gratefully remembers him and offers him obeisance in the opening slokas of his Sanksepa Sariraka :—

> श्री देवेश्वरपादपङ्कजरजस्संपर्कपूताशय:
> सर्वज्ञात्मगिराऽङ्कितो मुनिवर: संक्षेपशारीरकम् ॥
> चक्रे सज्जनबुद्धिवर्धनमिदं राजन्यवंशे नृपे
> श्रीमत्यक्षतशासने मनुकुलादित्ये भुवं शासति ॥

Of course, historians have found some extraordinary revelations in this sloka, *viz* : (1) Deveswara (different from Sureswara), was the Guru of Sarvajnatman. This Deveswara is said to have been a disciple of Devananda who was himself a disciple of Sresthananda.

But what the historians seem to forget is that no Sisya refers to his Guru by his direct name. It is almost a sacrilege to refer to one's Guru by name. The Guru is invariably referred to by some other indirect name, but synonymous with his real name. Thus, Deveswara is synonymous with Sureswara **(देव=सुर.)**

The second discovery of the historians is that Sarvajnatman was a contemporary of a king named Manukuladitya, who has been identified by some with **Aditya**

Chola (870--901 A.D.) and by others with one Manukuladitya, a ruler of Travancore who "flourished in Travancore at the end of the tenth century" (K.A.N. Sastri, **A History of India, p. 340**).

But on closer examination, the term Manukuladitya looks more like an epithet rather than a proper name. As we have already pointed out, it is too hazardous to base the determination of dates on mere names. But this Travancore ruler theory of Manukuladitya would no doubt be advantageous to those who would have Sankara's date as 788—820 A.D. But we have proved that all such speculations are baseless. At any rate, this Manukuladitya hypothesis of historians would show how political history alone means history for them, and how all religious and social histories must be adjusted to suit the exigencies of political history.

Whatever historians may say, we prefer to follow the lead of Atma Bodha. According to this sagacious historian of the Kamakoti Pitha, Sarvajnatman was sometime Guru of Brahmaswarupa of Dwaraka Pitha. He held Jainism in check and died in his 119th year in the year Nala, Kali 2737 or 364 B.C.

Thus the Kamakoti Pitha had been placed on a firm basis, thanks to the administrative ability of the great Sureswaracharya.

TABLE OF MATHAMNAYAS

Direction	Place	Name of Matha	Title	Sampradaya	Ksetra	Devata	Sakti	Adi Guru	Brahmachari	Veda	Mahavakya	Tirtha
PURVAMNAYA												
East	Jagannatham	Govardhna Matha	Vana or Aranya	Bhogavara	Purusottama	Jagannatha	Vimala	Padmapada (Some say Hastamalaka)	Prakasa Brahmachari	Rk or Sukla Yajus according to one version	प्रज्ञानं ब्रह्म	Mahodadhi (the sea)
South	Sringeri	Srngagiri Matha	Bharati Saraswati Puri	Bhurivara	Rameswaram	Adi varaha	Kamakoti or Sarada according to another version	Prithividhana	Chaitanya Brahmachari	Yajus *i.e.* Krsna Yajus	अहं ब्रह्मास्मि।	Tungabhadra
West	Dwaraka	Sarada Matha	Tirtha, Asrama	Kitavara	Dwaravati	Siddheswara	Bhadrakali	Viswarupa (Padmapada)	Swarupa Brahmachari	Sama	तत्त्वमसि।	Gomati
North	Badarikasrama	Jyotir Matha	Giri, Parvata or Sagara	Anandavara	Badari-Narayan	Badari-Narayana	Punnagiri	Totaka	Ananda Brahmachari	Atharva	अयमात्मा ब्रह्म।	Alakananda
MADHYAMNAYA—MAULAMNAYA												
Kamakoti Pitha (Central)	Kanchi	Sri Sarathi Matha	Indra Saraswati	Mithyavara	Satyavrata Kanchi	Ekamranatha	Kamakoti or Kamaksi	Sankara Bagavatpada	Satya Brahmachari	Rg. Veda	ओं तत्सत्	Kampa Saras
UTTARA AMNAYA												
Urdhwa	Nil	Sumeru Matha Maya Pitha	Satya and Jnana	Sri Kasi Sampradaya	Kaivalya ksetra	Niranjana Deva	Maya Sakhti	Maheswara	Suddha Brahmachari	Upanisads	सोऽहम्	Manasa Tirtha
Pratyagamnaya	Nil	Paramatma Matha Vidya Pitha	Akhanda	Satsantosa	Yogaksetra	Paramahamsa	Vidya	Chetana	Siddha Brahmachari	Ajapa	Matrkas	Triputi Tirtha
Niskala	Nil	Sat-chin-Matha Ananda Pitha	Purusa	Sivaprakasa	Sivanubhuti	Param Brahma	Chiti Sakti	Bhuma	Purnananda Brahmachari	Pranava	Tarakam	Nabhas

CHAPTER V

THE MATHAMNAYA AND THE KAMAKOTI PITHA

In the second chapter of this book, we mentioned the Mathamnayas and gave an account of them. We have now occasion to refer to them again . We would therefore summarise our earlier findings in the form of a table, for easier comprehension. (Pages 98 and 99, Nor do these four Mathas alone comprise the 'Amnayas. In fact, these but constitute what is commonly called the Purvamnaya. There are three more Amnayas which constitute the Uttaramnaya, consisting of the Urdhvamnaya, the Pratyagamnaya and Niskalamnaya. The details such as Ksetra, Tirtha, Sampradaya, etc., of the Uttaramnaya also are given in the adjoining table.

Even a cursory glance at the table concerning the Purva and Uttaramnayas must suffice to reveal to following facts :—

(1) Whereas the four Amnayas constituting the Purvamnaya deal with facts, the three Amnayas that constitute the Uttaramnaya deal with metaphysical abstractions which have no earthly counterparts. There is thus a curious *hotch-potch* of the facts of the physical plane, and of metaphysical concepts. One is at once struck by the incongruity of its details.

(2) The Kamakoti Pitha which is the Cardinal Pitha, is not at all mentioned in any of the extant Mathamnayas. It is not incorporated in the scheme. Why ?

We will consider the second issue first. Though all the modern texts on Mathamnayas make no mention of

the Kamakoti Pitha as if through a conspiracy of silence, the Kamakoti Pitha's place in the Mathamnaya scheme is none the less important. According to ancient texts mentioned by Atmabodha, the Kamakoti Pitha belongs to the Madhya (central) Amnaya, and is better known as Maulamnaya (मौलाम्नाय). The details of the Maulamnaya are as follow : Sarada Matha, Kamakoti Pitha, Satyavrata Kanchi (Ksetra), Kampa Saras (Tirtha), Ekamranatha (Devata), Kamakoti (Sakti), Rgveda, Mithyavara (Sampradaya), Indrasaraswati (Title), Satya Brahmachari, Aum Tat Sat (Mahavakya), Sankara Bhagavatpada (first Acharya).

Admitting these details of the Madhyamnaya, one is nevertheless struck by the fact that the common Mathamnayas do not at all include the Madhyamnaya. There is something very intriguing in this exclusion.

Adverting to the so-called Purvamnayas, (the east, west, north and south Amnayas), the details they furnish with regard to direction, place, name of Acharya, Devata, Sakti, Ksetra, Tirtha and Yogapatta are tangible enough. But the details of Sampradaya, Brahmachari, Veda and Mahavakya are merely dogmatic statements, there being no means of verifying their validity nor of confirming their propriety. As for the Uttaramnayas, (please see the table) there is nothing in it capable of geographic or historic verification. Why this jumble of the mundane and the metaphysical, of facts and fancies ?

Primarily, the Mathamnaya scheme was concerned with prescribing the jurisdictions for the spiritual administration of the four Mathas which the Bhagavatpada assigned to his four important Sisyas. Unlike the

Sumeru, Paduka and other Mathas at Kasi, and the Nambudri Mathas in Malabar which are also said to have been founded by Sankara, and which apparently were meant to be retreats for Sanyasis who preferred the quiet of these Mathas for peaceful meditation,—unlike these lesser Mathas, the Dwaraka, Jyotir, Jagannatha and Sringeri Mathas were to be active centres for the propagation of Dharma, and enforcement of piety and duties peculiar to Varnas and Asramas—मठाः श्रीभगवत्पादैः अखिलवर्णाश्रमधर्मविचारणाय विहिताः (Susama). Time and again one comes across the statement—shouted nowadays from house-tops :—

मठाश्चत्वार आचार्याः चत्वारश्च धुरन्धराः ।
संप्रदायाश्च चत्वार एषा धर्मव्यवस्थितिः ॥

(Mathetivrttam 39).

that there are only *four* Mathas and *four* Acharyas only, ordained to exercise spiritual sway and four Sampradayas only. This verse, as also similar verses and passages on Mathamnayas, betray an over-anxiety to exclude a fifth. And which is that fifth that is sought to be excluded? That is, of course, Kamakoti Pitha. The *real significance* of the expression मठाः चत्वार is that there are only *four Mathas* administered by the Bhagavatpada's Sisyas—no more, no less. But that certainly is not to deny the Bhagavatpada's Matha itself—the Kamakoti Pitha. To admit the existence of the State Governments is not to deny the Central Government. It is the Central Government, on the other hand, that renders the existence of State Governments possible, and, what is more, exercises paramountcy over them.

So, too, there are only *four Sisya Pithas*, with the Paramount Pitha of the great Acharya being the *Fifth*—अत्र चतुरः चतुर्षु पीठेषु इत्याम्रेडन आचार्यशिष्याणां मठाश्चत्वार एव तदधिका नेति विशदयितुम् । स्वस्य एकः शिष्याणां चतुर्णां चत्वारश्चेति पञ्चैव पूर्वमध्याम्नायानुरोधेन मठाः । (Susama)

Hence, the practical efficacy of this Mathamnaya scheme is that it sets geographic boundaries to the spiritual dominion of these Sisyas. Whatever other features are found superadded to this primary consideration are purely fanciful and artificial.

The genesis of the Mathamnaya concept could be traced thus :—All the Mathas—the four Mathas of the Sisyas and the fifth presided over by the. Bhagavatpada—had incorporated the worship of the Sri Chakra as part and parcel of their daily pujas. Every one familiar with Sri Vidya should be aware of the four Amnayas of the Sri Chakra, with the Bindu at the centre. The protagonists of the Mathamnaya concept were evidently swayed by the Amnaya concepts of the Sri Vidya Sampradaya, with its infinite variety of details. By a curious accident, there were four Mathas, established in the four quarters of Bharatabhumi, one in the extreme north (Jyotir Matha), one in the east (Jagannatha), one in the west (Dwaraka), and the last (Sringeri) in the south (not quite south). The accidental positions of the four Mathas in the four cardinal directions seem to have powerfully exercised the imagination of the authors (or author) of the Mathamnaya scheme. They then set about finding four sets of Yoga Pattas, Ksetras, Devatas, Saktis, Sampradayas, Brahmacharis, Vedas and Mahavakyas. So far as Ksetra,

Tirtha, Devata and Sakti were concerned, both native and local religious history furnished them with what they needed. As for Sampradayas, Yoga Patta, Vedas and Mahavakyas, they could freely draw upon their fertile imaginations to embellish the primary concept. But it may easily be seen that the scheme, as it stands, is not free from certain glaring anamolies even with regard to Ksetra and Sakti. Sringeri, for instance, is Sarada *Pitha* (as opposed to Kanchi which is Sarada *Matha*), its Ksetra is Rameswara [1], Tirtha is Tungabhadra, and Sakti is Kamaksi (according to one version and Sarada with regard to another). With regard to the other Mathas, we find the Ksetra, Tirtha and Sakti located in the very same place as where the Matha is. But with regard to Sringeri, there are numerous anamolies. The Ksetra is claimed to be Rameswaram which is at least 600 miles away! Does it perhaps mean that the formulators of the Mathamnaya felt that, inasmuch as Sringeri is not located at the southernmost point of India, sufficient amends must be made by incorporating the distant Rameswaram in the south as the *Ksetra* of Sringeri. The later apologists of Sringeri seem to have been keenly alive to the palpable absurdity of Rameswaram being the Ksetra of Sringeri. Hence they have attempted an emendation, substituting Ramaksetra, instead of Rameswaram. The term Ramaksetra is said to stand for Sringeri itself, where there is a Linga said to have been worshipped by the sage Rsyasrnga. But

1. "He (Sankara), retired to the banks of the Thungabhadra and fixed his camp at Rameswara Tirtha." (Pp. 153, A History of South India—Sri K. A. N. Sastri). This would mean that Sringeri and Rameswara Tirtha are identical places. But one feels that the identification is dubious.

this is a typical instance of avoiding Scylla only to fall more hopelessly into Charybdis. If there is the Linga worshipped by Rsyasrnga, the Ksetra should more aptly be called Rsyasrnga Ksetra and not Ramaksetra. The connection between Rsyasrnga and Rama is indeed too remote to bring in Rama to lend his name to the Ksetra.

As for the Tirtha, it is said to be Tungabhadra. How could it be so, when the present Sringeri is situated on the banks of the Tunga alone? How could Sringeri claim Tungabhadra as its Tirtha, being miles away from it? Does it indicate that the original Sringeri was at the present Kudali at the confluence of Tunga and Bhadra? This anamoly must set us thinking.

Now for the Sakti. According to one version (the Mathetivrttam), the Sakti at Sringeri is Kamaksi. But Kamaksi is invariably associated with Kanchi, miles away from Sringeri. How then could she be the Sakti presiding over Sringeri? Alternatively, Sarada herself is mentioned as Sakti for Sringeri. If that were so, Kanchi and Dwaraka too claim Sarada as their Tutelary Sakti. In short, the writers of the Mathamnayas do not at all appear to be sure about what they say. There is a hopeless mental confusion. This is because of the very artificiality of the Mathamnaya scheme.

The entire confusion and anamoly are to be attributed to the free play of fancy and an attempt to jumble up facts with preconceived notions. The fundamental flaw in the scheme is that the word Amnaya has been understood in its primary sense of Vedas, and not in its ordinary secondary sense of usage, tradition or Sampradaya [2]. The Amara too points to the term Amnaya

being synonymous with Sampradaya. The entire trouble with the Mathamnaya scheme is that the word has been taken to signify the Vedas and not Sampradaya. Once it was taken for granted that Amnayas stood for the Vedas, it was but a step to prove that each Matha stood for a particular Veda, with the Mahavakya peculiar to that Veda being held aloft as expounding its ideal. But the untenability of the whole scheme would become too patent on a critical examination of facts.

As things stand, the Dwaraka Matha is the Sama Veda Matha, the Jyotir Matha is Atharva Veda Matha, the Govardhana Matha is Rgveda Matha (Sukla Yajurveda according to another version) and Sringeri is Krsna Yajurveda Matha. By harnessing a fallacy to the argument, it is contended that there being only four Vedas, there could be only four Mathas and no more. Even admitting this contention, what are its logical implications ? Let us enumerate them :—

(1) All the Sisyas of Dwaraka Matha must be Sama Vedis only, of Jyotir Matha, Atharvana Vedis, of Jagannatha, Rgvedis (or Sukla Yajur Vedis), and of Sringeri, Krsna Yajurvedis. Pushing this logic to its bitter end, a Rgvedi in Rameswaram must owe allegiance to the Govardhana Matha at Puri and a Krsna Yajurvedi in Nepal must be a Sisya of **Sringeri.** **Or,** putting it in other words, there must be no Rgvedis, Sama

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2. किं अत्र आम्नायशब्द: सम्प्रदायवाची ; "आप्रच्छनमथाम्नायस्सम्प्रदाय:" इति त्रिकाण्डीस्मरणात्, वेदवाचित्वस्य प्रकृतेऽसङ्गते: ।

2. (Mathamnava Vichara, Sankara Pitha Tattva Darsanam, page 6, Kasi.)

Vedis and Atharvana Vedis among the disciples of Sringeri. But is that so ? Far from it !

(2) If the contention that each Matha stands for each Veda be correct, then the Acharyas at least that succeed to the various Mathas must belong invariably to the particular Veda for which that Matha stands, and at the time of their Sanyasa, they should have been initiated into that Mahavakya alone peculiar to that Veda for which that Matha stands. Taking the concrete case of Dwaraka, all the Acharyas of that Matha must have been Samavedis only. But on the contrary, there are numerous instances of Rgvedis and Yajurvedis having been initiated and ordained in Sanyasa by the Dwaraka Acharyas. This shows the utter artificiality and the fundamental absurdity of the Mathamnaya scheme as at present understood.

(3) If each Matha has the Mahavakya special to its Veda, then all those that received Sanyasa through that Matha must have been initiated into the import of that Mahavakya alone, to the exclusion of all other Mahavakyas. But this is contrary to all Dharma Sastra prescriptions.

Among the various authoritative works that deal with Sanyasa, there are no doubt, many differences of opinions. The Dharmasindhu recommends that one alone of the four Mahavakyas, need be imparted at the time of Sanyasa. The Dharmasindhu seems to support the attitude of the Mathamnayas. But the more authoritative Visveswara Smrti insists on all the four Mahavakyas being imparted at the time of Sanyasa. The Nirnaya Sindhu—perhaps the most authoritative text on the subject—prescribes that *more* than four Mahavakyas

must be imparted—अयमात्मा ब्रह्म, तत्त्वमसि, प्रज्ञानं ब्रह्म इत्याद्युपदेशेत्; तदर्थं च वदेत्। (Nirnayasindhu). At any rate, at the time the Bhagavatpada was ordained into Sanyasa, it appears he was initiated into the import of all the Mahavakyas :—

ब्रह्मतां उपदिदेश चतुर्भिर्वेदशेखरवचोभिरमुष्मै ॥

In short, there is overwhelming evidence to show that at the time of Sanyasa, the four Mahavakyas—and many more—are imparted to the Sisya by the Guru, and not *one* Mahavakya only, as required by the Mathamnayas.

Further, the logic of the Mathamnayas would require, that the Acharyas of the various Mathas must study and expound the Sankarabhasya on the Upanisads peculiar to their Veda alone, and must not read the other Upanisads. Dwaraka Matha must be content with studying the Bhasyas on Kena and Chandogya Upanishads, Jyotir Matha must be content with the Mandukya, Prasna and Mundaka, Govardhana Matha with Aitereya, and Sringeri with Taittiriya. But this is contrary to what we actually see. *All* Sanyasis, irrespective of their Veda or Matha affiliations are expected to study the Bhasyas on the ten Upanisads, which belong to all the four Vedas.

Further, the Mahavakya Ratnavali enumerates not just *four* Mahavakyas only but many more. Hence, the argument that, there being only four Vedas, there should be only four Mahavakyas, and there being only four Mahavakyas, there should only be *four* Mathas, is a gross fallacy.

So, too, the so-called Kitavara, Bhogavara, Anandavara and Bhurivara Sampradayas are common to *all*

Sanyasis irrespective of their being the heads of the Mathas of Dwaraka, Badari, Jagannatha or Sringeri. Hence, the more closely we study the Mathamnaya scheme, the more and more are we struck by its artificiality. No serious consideration need therefore be bestowed on it.

Evidently, this fanciful elaboration of the Mathamnaya scheme must have been undertaken a fairly long time after the Adi Sankara—by whom, we cannot say. We are unable to believe that Sureswara could have had anything to do with it. Of course, we can dismiss at once the claim that the great Sankara himself wrote the Mathamnaya texts—they savour too much of partisanship and pettiness of mind to be the work of that spiritual Titan. Further, the most authoritative collection of Sankara's works published by the Vani Vilas Press, Srirangam, under the authority of His Holiness Jagadguru Satchidananda Sivabhinava Nrsimha Bharati Swami of Sringeri, does not contain the so-called Mathamnaya texts.

The Bhagavatpada's idea in founding the four Mathas other than his own was that the Vaidic religion should be propagated in the respective dominions *in consonance with the usages prevalent in such regions.* But as days passed by, a new twist in the significance of the word Amnaya—primarily understood in the sense of Sampradaya in the context—was effected and the word was taken to mean the Vedas, and thence arose the gigantic superstructure of fantasies. But even in the midst of the divergent fantasia of the various works on Mathamnaya, there is one point of consistency, one gesture of unanimity; and that is the *exclusion* of the Kamakoti

Pitha from its scheme. But this exclusion need not perturb us. As early as the 17th century, Atmabodha (1586—1638), records that the Kamakoti Pitha constituted the Madhyamnaya, called the Maulamnaya. Evidently, long before Atma Bodha's time, *i.e.*, before the 16th century, this Mathamnaya was the fashion. But in the late 17th, 18th and 19th centuries, and in the first half of this century, it has become the fashion with all the extant Mathamnaya texts to drop out and ignore the Kamakoti Pitha and to lay suspiciously overmuch emphasis on the much-hackneyed dictum that there are only *four* Mathas—मठाश्चत्वार: । Apart from the question whether at all the Mathamnayas need be taken seriously, there is nevertheless, something very intriguing in this exclusion of the Kamakoti Pitha, and emphasis on the four Mathas. Partisan interests have evidently been at work, calculated to under-rate the importance of the Kamakoti Pitha and bolster up the greatness of one or other of the four Mathas—particularly Sringeri, as is evident from such verses as :—

सुधन्वा हि महाराज: तदन्ये च महीश्वरा: ।
धर्मपारंपरीमेतां पालयन्तु निरन्तरम् ॥
ब्रह्मक्षत्रकुलेभूत्वा भारतीपीठवञ्चक: ।
पराशांच्च्यवते चान्ते पैशाचीं योनिमाप्नुयात् ॥

(Mathetivrattam, 34-35).

To sum up, it would be too much ado about nothing to bestow any serious thought on the Mathamnaya scheme. It has little merit beyond its artificiality and its exegetical rigmarole.

We cannot conclude this chapter without adverting to a vexed question about the Yogapatta assumed by the

Acharyas of the Kamakoti Pitha. There are ten titles usually assumed by Sanyasis, *viz* : Vana, Aranya, Bharati, Saraswati, Puri, Tirtha, Asrama, Giri, Parvata and Sagara. But the Acharyas of the Kamakoti Pitha generally assume the title Indrasaraswati :—कामकोठि मठेत्वस्मिन् गुरुरिन्द्रसरस्वती ॥ Now, strong exception is sometimes taken to this title, and on the basis thereof, the Kamakoti Acharyas are often decried for assuming titles which (it is alleged), have no Sastraic sanction. This, again, is an instance of making a mountain of a mole-hill. When the title Saraswati is recognised, why should one fight shy of recognising Ananda Saraswati or Indra Saraswati, which are but variants of Saraswati? The speciality about the title Indra Saraswati is that, it is accorded to such alone as are of an exceptionally high spiritual eminence, such as in the case of Sadasivendra Saraswati, Gangadharendra Saraswati, Girvanendra Saraswati, Vasudevendra Saraswati and Upanisad Brahmendra Saraswati—all honoured names in Advaitic tradition.

But apart from the exceptional spiritual greatness associated with the title "Indra Saraswati", there is, we believe, something very interesting in the genesis of the title itself. The first Acharya to assume this Indra Saraswati Title was, perhaps, Sureswaracharya. Probably his Sanyasa name was Sureswara Saraswati only. But those who referred to him probably considered it a disrespect to the great Acharya to mention his name directly as Sureswara Sasraswati. It is customary, out of respect, to refer to Devas and others worthy of worship by some indirect names whose import is synonymous with their real names. Now, Sureswara is the same as Indra.

Hence, his contemporaries must have referred to him—not as Sureswara Saraswati—but as Indra Saraswati, a title which clung since then to every Acharya of the Kamakoti Pitha from Sarvajnatmendra Saraswati to Jayendra Saraswati. This hypothesis, we believe, is plausible enough.

To sum up, the Kamakoti Pitha would neither stand to gain nor lose anything by inclusion in or exclusion from the Mathamnayas which have no intrinsic merit beyond their fancifulness. But what we would stress at this juncture is that Mathas are not *four* as often stated, but *five*; four being the Mathas of the four Sisyas and the fifth the Kamakoti Pitha of which the great Bhagavatpada himself was the first Acharya. Hence, we cannot do better than quote the sanest verdict on the issue, returned by the conference of Pandits at Benares. "The admission of the effulgence of the moon," say the Pandits, "is certainly no denial of the splendour of the sun, whose radiance alone finds reflection in the moon. So too, the admission of the existence of the four great Mathas can (and should) never, under any circumstances, amount to a denial of the fifth Matha of the Bhagavatpada himself, from whom alone the other Mathas derive their spiritual authority :—मठाश्चत्वार एव आचार्याश्चत्वार एव इत्यर्थकमठाम्नायवाक्येऽपि, आचार्यपदेन शंकराचार्यत्वं भगवत्पादैः स्वावस्थितिसमय एव यच्चातुर्भ्यं आचार्येभ्यः प्रदत्तं. तद्धि सूर्येण हिमांशुमण्डले प्रदीयमानं स्वकीयं तेज इव प्रतिबिम्बभूतं सत् न बिम्बरूपस्य भगवत्पादाचार्यत्वस्य विघातपुरस्सरं दत्तमिति......न प्रकृतमठस्य कामकोटि संज्ञकस्य भगवत्पादनिवासभूतस्य उपमर्दनाय क्षममिति न्यायत एव प्राप्नोति। (Mathamnaya Vichara, page 5. Sankara Pitha Tattva Darsanam, Kasi).

CHAPTER VI

THE KAMAKOTI PITHA THROUGH THE AGES

From all that we have so far established, it should be clear that the Kamakoti Pitha is as old as the great Bhagavatpada himself, that is nearly 2500 years old. And since the days of the Bhagavatpada to this day, it has had an unbroken succession of Acharyas. We propose, in this chapter, to make a brief survey of the reign of the Acharyas.

At the very outset, we must acknowledge our indebtedness to Sri N. Venkatraman for the invaluable material that he furnishes in his monumental work "Sankaracharya the great and his successors in Kanchi." It is a pioneer work in this field of Matha history, and here, we merely intend to summarise the contents of the fourth chapter—"The successors of Sri Sankara in Kanchi."

A survey of the pontificates must needs be brief as also cursory, for we know very little with regard to some of the old Acharyas beyond those few details which Sarvajna Sadasiva Bodha vouchsafes to us in his Punyasloka Manjari, and the few supplementary details that Atmabodha offers us in his Susama.

3. *Sarvajnatman* :[1] We have already seen that Sarvajnatman was the first Acharya of the Kamakoti Pitha after Sankara. He died in 364 B.C. at Kanchi. He is best remembered by his masterly Samksepa Sariraka and Sarvajna Vilasa.

4. *Satyabodha* : (364—268), a native of the Amara-

1. After the Bhagavatpada and Sureswara, Sarvajnatman is the third in order of chronology.

vati tira in Chera country. His name before Sanyasa was Phalinisa; and he was the son of one Tandavasarman. He was a great fighter of Samkhyas, Buddhas and Jainas; and was the author of *Padaka-Sata*. He died in Kanchi in the year Nandana, Vaisakha Krsnastami.

5. *Jnanananda*: (268—205 B.C.), was known as Jnanottama, before Sanyasa. He was the son of Nagesa, a Dravida Brahman. He was a great tarkika and wrote a commentary called *Chandrika*, on Sureswara's Naiskarmya Siddhi. He died at Kanchi in the year Manmatha, Margasirsa Sukla Saptami.

6. *Suddhananda*: (205—124 B.C.), son of Bharvu Pandita, was a native of Vedaranyam. His former name was Viswanatha. He subdued heretics. He died at Kanchi in the year Nala, Jyestha Sukla Sasti.

7. *Anantananda*: (124—55 B.C.), son of Suryanarayana Makhi, was known as Chinnayya, before Sanyasa. He hailed from the Chera country. A great votary of Gauri, he obtained, through Divine grace, extraordinary literary powers. He wrote commentaries on the *Sankara Bhasyas* and on *Sureswara's Vartikas*. He died at Sri Saila in the year Krodhana, Vaisakha Krsna Navami.

8. *Kaivalyananda or Kaivalya Yogi*: (B.C. 55 to A.D. 28), also known as Satchidananda, was a native of Tirupati, and son of Trailinga Sivayya, an Andhra. His former name was Manganna. It was under directions from this Kaivalyananda, that Krpa Sankara sent Subhata Viswarupa to Sringeri to occupy the pontifical throne that had fallen vacant. He died in Sarvadhari, Makara Masa, at Punyarasa in Mandana Misra Agraharam, at Kanchi.

9. *Krpa Sankara*: (28—69 A.D.). We now reach the first Golden Age of the Matha, with the accession of Krpa Sankara to the Kamakoti Pitha. An Andhra Brahmin by birth, his former name was Gangesopadhyaya, and he was the son of one Atmana Somayaji. He devoted himself, heart and soul, to the eradication of degenerate and obscene practices that had once again crept into religion after the Bhagavatpada's time, and restored purity in religion.

If, today, South India has a sober and chaste religion—be it Saivism, Vaisnavism or even Saktaism—it is all due to the zealous reforms undertaken by the Acharyas of the Kamakoti Pitha, particularly by Krpa Sankara. The Bhagavatpada himself had, no doubt, organised religious reforms in the form of Sanmatha Sthapana. But, with the return of the tide of Buddhism and Jainism, his work made perhaps but little head-way. It fell to the lot of Krpa Sankara to continue and perfect the noble work that the Adi Sankara had inaugurated.

The great Bhagavatpada had fully recognised the need for devotion as being a pre-requisite to the attainment of Jnana which alone was Moksa. Although he fully realised the importance of religion and emphasised its need, he laid greater stress on Jnana, so that, though people were weaned from the pernicious influence of the Samkhyas, Buddhas and Jainas, they felt that the idealism of the Upanisads was far beyond their comprehension and needed something more tangible, something within their ken. Hence their allegiance was constantly swinging between the soulless doctrines of Buddhism and Jainism, and the debasing worship of Kali, Durga and Bhairava on Tantric lines. Hence, to steady the

religious consciousnesss of the people, Krpa Sankara pursued, with greater vigour, the work of the Master, and accomplished the Sanmatha Sthapana by introducing a chastened mode of worshipping Siva, Visnu, Ambika, Surya, Ganapati and Skanda. Siva and Ambika were no longer worshipped in their terrific aspects, with oblations of blood and liquor and offerings of human flesh and with orgiastic rites. In the place of the ferocious Bhairava and Kali, he enthroned, in the hearts of the people, Para Siva and Para Sakti in their benign aspects, to be worshipped with a chaste ritual and a loving heart. From now on, God was the All-loving, and Lovable, the All-Blissful, the Supreme Good—no longer the Jealous, the Dark, the Angry, the Terrible. It is not improbable that many of the Stotras on Ganapati, Skanda, Visnu, Siva and Ambika, which are commonly attributed to the pen of the Bhagavatpada were really from the pen of this zealous reformer Krpa Sankara. In short, he prepared the soil thoroughly wherein the Tevaram hymnists like Jnana Sambanda, Vagisa, Sundaramurti, and Manikavachaka of Tiruvachakam fame, as also the Alwars of the Divya Prabhanda fame sowed the seeds of an emotional Saivism and Vaisnavism, and reaped a rich harvest of fervent devotionalism. These later Saiva and Vaisnava religious reformers, therefore, owe it to both the Adi Sankara and Krpa Sankara that their work was rendered easier by the preliminary religious reforms effected by the two great luminaries of the Kamakoti Pitha.

As we have already seen, it was Krpa Sankara who despatched, under orders from Kaivalyananda Yogi, Subhata Visvarupa to Sringeri. He died in the Vindhya

mountains in the year Vibhava, Kartika, Krsna Tritiya. During his lifetime, Krpa Sankara appears to have installed Yantras in Kasi, Kanchi, Tiruvottiyur and Tiruvanaikkaval.

10. *Sureswara* : (69—127 A.D.), the successor of Krpa Sankara, was a Maharastra Brahmana of the name Maheswara, son of Iswara Pandita. He died at Kanchi in the year Aksaya, on Asada Purnima.

11. *Sivananda Chidghana* : (127—172 A.D.), was a Karnataka Brahmana of the former name Iswara Vatu. His father was one Ujjvala Bhatta. His predilections were towards Sivadwaita. He died at Vrddhachala in the year Virodhikrt, Jyestha Sukla Dasami.

12. *Chandrasekhara I* : (172—235 A.D.), was a native of a village along the river Palar, and son of Vatsa Bhatta. His former name was Hari. He was a Dravida Brahmana. He entrusted the affairs of the Matha in the hands of one of his Sisyas and engaged himself in a special type of Yoga called Sarva Bhauma. After a reign of sixty-three years, he disappeared into a cave in Sesachala in the year Ananda, Asada Sukla Navami, and was seen no more.

13. *Satchidghana* : (235—272 A.D.), was also a Dravida Brahmana, son of Sridhara Pandita, who belonged to a village on the banks of the Gadilam river. His former name was Sesarya. Like Rsabha Yogi of old, he relinquished his pontificate to his successor, and wandered about the environs of Kanchi as an Avadhuta. After thirty-two years of such wanderings, he disappeared into a temple in Kanchi, and is said to have

been turned into a Linga, now identified with Kayarohaneswara, in the year Khara, Margasirsa Sukla Prathama.

14. *Vidyaghana I* : (272—317 A.D.), an Andhra by birth, was the son of Bapanna Somayaji. His name before Sanyasa was Nayana. A great adept in the Mantra Sastra, he is said to have mollified Ugra Bhairava who was working havoc in the village adjoining Malaya Mountains. He died in the year Dhatu, Margasirsa Amavasya, near the Agastya Hill in the Malaya Mountains.

15. *Gispati Gangadhara* : (317—329 A.D.), also an Andhra, was the son of Kanchi Bhadragiri. His former name was Subhadra. He is said to have been initiated into the Panchadasaksari Mantra by the great Agastya himself. Gangadhara was renowned for his vast erudition. He died in Sarvadhari, Chaitra Sukla Prathama, near the Agastya Hill.

16. *Ujjvala Sankara* : (329—367 A.D.), son of Kesava Sankara, and of the former name Achyuta Kesava, was a Maharastra by birth. He was a great fighter of heretics. He went on Digvijaya, and during his tours, he drove the Mleccha followers of Jainism beyond the Sindhu. He visited Kashmir and died there in Aksaya (3468 Kali), on Vaisakha Sukla Astami, at Kalapuri, which is since then known as Ujjvala Mahayatipura.

17. *Gauda Sadasiva* alias *Balaguru* : (367—375 A.D.), son of Devamisra, the Brahmana minister of Kashmir, showed early leanings towards Vedanta. His father, who had been converted into Jainism, got furious at his son's Vedantic predilections and threw him into the

Sindhu. The boy was, however, rescued by one Bhurivasu of Pataliputra, and educated. Later, he was ordained in Sanyasa by Ujjvala Sankara when the latter visited Kashmir. This seventeen year old prodigy made extensive tours during which he routed all heretics, particularly the Balhika Bauddhas. Wherever he went, he fed one thousand Brahmanas every day. His pontificate, however, lasted for only eight years and he died at Trayambaka (near Nasik), in the year Bhava, Jyestha, Sukla Dasami.

18. *Yogitilaka Surendra Saraswati* : (375—385 A.D.), was a native of Maharastra, and son of one Madhava. He quelled in argument the notorious Charvaka Durdidivi, who lived in the court of Surendra, the nephew of Naraditya of Kashmir. His triumph over the Charvaka so much pleased the king Narendra, that he offered his throne at the feet of the great Acharya. After a brief reign of but ten years, the Acharya died in the year Taruna, Margasirsa, Sukla Prathama, near Ujjain.

19. *Martanda Vidyaghana or Vidyaghana II* : 385—398 A.D.), alias Suryadasa, was the son of one Umesa Sankara, and his former name was Srikantha. From his birth, he was afflicted by Leuco-derma. But he got completely cured of the disease by offering 1008 prostrations to Bhagavan Surya, everyday. He was ordained in his eighteenth year, and after a reign of 13 years, he died in the year Hevilambi, Bhadrapada Krsna Navami, on the banks of the Godavari.

20. *Sri Muka Sankara or Sankara IV* : (398—437 A.D.), the son of one Vidyavati, an astronomer, was a congenital deaf-mute. But through the grace of Vidya-

ghana, he gained the power of speech[2], mastered the Vedas in no time, and was ordained by Vidyaghana. He was so much over-flowing with Divine Grace, that, at his slightest will, even stable-boys and elephant-keepers were transformed into brilliant poets. Vikramaditya Sakari of Ujjain, Matrgupta, for sometime king of Kashmir, and Pravarasena, who succeeded Matrgupta on the throne in Kashmir, all considered it a rare privilege to serve at the feet of the great Acharya. Muka Sankara is the author of Muka Panchasati, a lyrical outburst of poesy on Kamaksi, whose beauty of diction and mellifluence is rivalled only by the Krsna Karnamrta of Lila Suka. The Prachina Sankara Vijaya is also said to have been written by Muka Sankara. This work furnishes many valuable clues to the date of Sankara and the antiquity of the Kamakoti Pitha.

The great Acharya died in the year Dhatu, Sravana Purnima, near the Godavari.

21. *Sarvabhauma Chandrasekhara or Chandrasekhara I*: (437—447 A.D.), was the same as Matrgupta, who was for sometime king of Kashmir, nominated to the throne by Vikramaditya Sakari of Ujjain. He was a native of Konkan and son of one Achyuta. He succeeded Muka Sankara as the pontiff of the Kamakoti Pitha and died at Benares, after a pontificate of ten years, in the year Vyaya, Sravana Krsnastami.

22. *Paripurna Bodhendra*: (447—481 A.D.), was the son of one Ramanatha, a native of Ratnagiri. His

2. मूकार्भोऽपि जगद्गुरोः करुणया विद्याघनस्याप्तवागाचार्योऽस्ति हि शंकरेन्द्रबिरुदः सर्वज्ञपीठाधिपः।—Prastavana to the play Maniprabha, quoted by Atmabodha.

name prior to Sanyasa was Madhura. He was a great physician and a Yogi. He died in the year Raudri, Kartika Sukla Navami, near Jagannatha Ksetra.

23. *Sat Chitsukha*: (481—512 A.D.), was a native of Srikakulam in Andhra Desa and son of Somanarya. His former name was Girisa. He was a great votary of Subrahmanya. This Acharya converted Aryabhatta the astronomer, who was an atheist to a true believer in the Vedic religion. He died in Khara, Vaisakha Sukla Saptami, near Jagannatha Ksetra.

24. *Chitsukha I*: (512—527), was a native of Konkan and was known as Siva Sarma, before his Sanyasa. All through his pontificate, he remained in Konkan, and died in the year Prabhava, Sravana Sukla Navami, near Ratnagiri.

25. *Satchidanandaghana* alias *Siddha Guru*: (527—548 A.D.), son of Krsna, a native of Srimusnam, was a Dravida Brahmana. Thrice he toured extensively all over India. He was a great Yogi, and was said to possess the power of understanding the language of animals. By his yogic powers, he is said to have turned into a Linga at Gokarna, in the year Prabhava, Asada Sukla Prathama.

26. *Prajnaghana*: (548—564 A.D.), was the son of Prabhakara, a native of a village on the banks of the Pinakini. His former name was Sonagiri. He ruled for 18 years and died in the year Svabhanu, Vaisakha Sukla Astami, at Kanchi[3].

3. Henceforth, the Kamakoti Pitha appears to have returned to Kanchi, after a peregrination of more than four centuries (172—548 A.D.).

27. *Chidvilasa* : (564—577 A.D.), son of Madhusudhana, was a native of Hastigiri. His former name was Hari Kesava and he was an Andhra by nationality. He died in the year Durmukhi, on the New Year's day at Kanchi.

28. *Mahadevendrasaraswati I* : (577—601 A.D.), son of Bhanumisra, was a native of Bhadrachala. His pre-Sanyasa name was Sesa Misra. He was a Maithila Brahmana domiciled in the Andhra country. He died in the year Raudri, Asvina Krsna Dasami, at Kanchi.

29. *Purnabodhendra I* : (601—618 A.D.), was the son of Sripati. His former name was Krsna. He died at Kanchi in the year Iswara, Sravana Sukla Ekadasi.

30. *Bodhendrasaraswati I* : (618—655 A.D.), was the son of one Kala Hasti. His Purvasrama name was Balayya. He was an Andhra. He died in Kanchi in the year Ananda, Vaisakha Krsna Chaturti.

31. *Brahmanandaghana I* : also known as *Sila Nidhi* (655—668), was the son of one Ananta, a native of a village on the banks of the river Gadilam. A Dravida Brahmana by birth, his former name was Jyestha-Rudra. He was an authority in the six Darsanas. He was held in high veneration by the king Lalitaditya Muktapida of Kashmir and by the great dramatist Bhavabhuti. It appears that Lalitaditya of Kashmir invaded South India, and during this invasion, he met the Acharya at Kanchi and obtained his blessings. Brahmanandaghana died in the year Prabhava, Jyestha Sukla Dwadasi.

32. *Chidanandaghana* : (668—672 A.D.), was the son of one Kannu Sankara, and his former name was Padmanabha. He was a great Yogi, and he subsisted on

dry leaves only. He died in the year Prajotpatti, Margasirsa Sukla Sasti, at Kanchi.

33. *Satchidananda II* : (672—692), otherwise known as Bhasa—Paramesthi, was the son of one Praudha Ramanna, a native of a village on the banks of Chandrabhaga. His former name was Timmanna, and he was a versatile linguist. He carried out extensive repairs to the Matha buildings at Kanchi and died in the year Khara, Prosthapada Krsna Sasti, at Kanchi.

34. *Chandrasekhara II* : (692—710 A.D.), son of Mahadeva, was a native of a village adjoining the river Vegavati. His former name was Sambhu. He made extensive tours, and on one occasion, heroically saved a child that had been caught in the midst of a wild fire in a forest. He overthrew, in argument, Chankuna, the minister of Lalitaditya of Kashmir, who was a staunch Bauddha. He died in the year Saumya, Margasirsa Amavasya, at Kanchi.

35. *Bahurupa Chitsukha II* : (710—737 A.D.), was the son of Vimalaksa, a native of Vedachala. His pre-Sanyasa name was Susila Kamalaksa. For a long time, he engaged himself in Tapas in the cave of Kavera Muni in the Sahya mountains, at the source of the river Kaveri. He died in the year Dhatu, Asada Sukla Sasti, in the Sahya mountains.

36. *Chitsukhananda also called Chidananda* : (738—758 A.D.), son of Somagiri, a native of a village adjoining Palar, was a Dravida by nationality, and his former name was Suresa. After a pontificate of 21 years, he died in the year Hevilambi, Asvina Purnima, at Kanchi.

37. *Vidyaghana III* : (758—788 A.D.), was the son of Balachandra. His former name was Suryanarayana.

He stood for, and protected Dharma against overpowering odds, since, at this time there were sporadic incursions from Mohammedan marauders from Western India. He died at Chidambaram, where he had gone on a pilgrimage, after a reign of thirty years in Prabhava[4], Pusya Sukla Dwitiya.

38. *Sankara V or Abhinava Sankara*: (788--840 A.D.), was perhaps the greatest among the successors of the Adi Sankara—so great indeed—that he and his deeds are often confounded with the great Bhagavatpada and his deeds. His life has been described in detail in a work entitled the Sankarendra Vilasa, by Vakpati Bhatta. His father was one Visvajit of Chidambaram; and he being dead, his young wife Visistha wanted to immolate herself on the funeral pyre of her husband. But, detecting signs of early pregnancy in her, her relatives dissuaded her from her course. She returned home, and awaited the arrival of the babe that lay in her womb. But she was not delivered of the child until a rather unusually long pregnancy, which set the tongues of scandal mongers wagging. In a paroxysm of grief and shame, the mother cast away the baby in a neighbouring forest. It is said this foundling was picked up by the wife of the sage Vyaghrapada, nursed and brought up. He was invested with the Yajnopavita at the Upanayana at the age of five, and taught the

4. There is some serious discrepancy in the date of Vidyaghana's death. His successor, Abhinava Sankara is not born till about four months after his death (from Pusya Masa in the year Prabhava to Vaisakha in the year Vibhava). Yet Vidyaghana is said to have ordained Abhinava Sankara, and this ordination could not have come off before. Abhinava Sankara was at least 7 years old. The probable date of Vidyaghana's death is therefore not earlier than 795.

Vedas by Vyaghrapada himself. At any rate, he appears to have been a posthumous child and a foundling.

It is curious to note how the incidents of the life of this Abhinava Sankara got curiously mixed up with those of the great Sankara. Certain Sankara Vijayas soberly record that the great Bhagavatpada was born at Chidambaram, that *his* father was Visvajit, and that *he* was posthumously born. Again, the slight stigma that is said to have attached itself to the birth of Abhinava Sankara, has been actually transferred to the birth of the great Bhagavatpada himself, and the Madhva Vijaya shamelessly levels this ugly charge against the great Bhagavatpada himself. Numerous, indeed, are such confusions between the two personalities. As we have already seen in Chapter I, historians have confused the date of birth, as furnished by an undated manuscript[5], of Abhinava Sankara with that of the great Bhagavatpada himself.

He was ordained by Vidyaghana III, and nominated successor to the Kamakoti Pitha. Abhinava Sankara

5. The sloka in question is :—

हायनेऽथ विभवे वृषमासे शुक्लपक्षदशमीदिनमध्ये ।
शेवधिद्विपदिशानलवर्षे तिष्य एनमुदसोष्ट विशिष्टा ॥

Visistha, the mother of Abhinava Sankara, is specifically mentioned in this verse. But the Bhagavatpada's mother was called Aryamba. How then could the date furnished by this sloka (*i.e.*, 788 A.D.), be applied to the Bhagavatpada? This is a serious oversight.

Further, this sloka is found in a manuscript which mentions Ramanuja and Madhava as well. Hence, it cannot be earlier than 12th century, and therefore obviously refers to the date of birth of Abhinava Sankara alone, and not of *the* Sankara.

showed an extraordinary promise in dialectics and polemics and soon became a formidable disputant on intricate questions of philosophy. He undertook Digvijayas, and in the course of his visit to Kashmir, he defeated Vakapati Bhatta in argument, who had till then been supreme among the Pandits of the Royal Court of Kashmir. Having thus overthrown the greatest among the Pandits in Kashmir, he ascended the Sarvajna Pitha there. His erudition and spiritual eminence over-awed even foreign tribes like the Chinese, Turks and Persians. After a rule of *52* years, he entered the Dattatreya cave in the Atreya Mountains in the Himalayas in the year Siddharthi, Asada Amavasya. And, again, by a curious confusion of identities, this Guhaprevesa of Abhinava Sankara has been foisted, by more than one writer, on the Adi Sankara, who, however, died at Kanchi in 477 B. C.

39. *Satchidvilasa* : (840—873), son of Kamaleswara of Kanyakubja, was known under the name Sripati, before his Sanyasa. For a long time, he lived in Padmapura, and was reverentially served by Ananda Vardhana, the author of Dhwani, who lived under Avanti Varman of Kashmir. This Acharya died in the year Nandana, Vaisakha Purnima, at Kanchi.

40. "*Sobhana*" or "*Ujjvala*" *Mahadeva III* : (873—915), son of one Kannayya, a native of Karnataka. His purvasrama name was Sivaramabhatta. He was of a very handsome appearance, and hence styled Sobhana and Ujjvala. He died in the year Bhava, Vaisakha Sukla Sasti.

41. *Gangadhara II* : (915—950), the successor of Mahadeva, was the son of Umesabhatta, a native of a village on the banks of Bhima river. His former name was Appanna, and he was a Karnataka by nationality. He is said to have restored vision to the poet Rajasekhara, who had become blind. He died in the year Saumya, Sravana Sukla Prathama, at Kanchi.

42. *Brahmanandaghana II* : (950—978), son of one Subramanya, was known under the name Narasambhatta, prior to his Sanyasa. He died in the year Iswara, Kartika Sukla Astami.

43. *Anandaghana*: (978—1014), son of Sudeva Bhatta, was a native of the country adjoining Tungabhadra. His former name was Sankara Pandita. He died at Kanchi in the year Pramadi, Chaitra Sukla Navami.

44. *Purnabodha II* : (1014—1040), was a native of Karnataka. His former name was Hari, and his father was Siva. After a pontificate of twenty-six years, he died at Kanchi in the year Pramathi, Prosthapada, Krsna Trayodasi.

45. *Paramasiva I* : (1040—1061), son of Siva-Samba Pandita, was known under the name of Srikantha, prior to his Sanyasa. He spent most of his life in a cave in the Sahya Mountains, attended only by one Soma Deva. He died in the year Sarvari, Asvina Sukla Saptani, at Kanchi.

46. *Sandrananda Bodha or Bodha II* : (1061—1098), was the son of Surya. His former name was Somadeva, and he spent a large part of his early life in attending on his Guru and predecessor Paramasiva I. He was the author of the Katha-Sarit Sagara. He was presented with a palanquin wrought with pearls, by king Bhoja of Dhara. With the aid of king Kalasa of Kashmir, he

rid Kanchi of Mohammedans who frequently invested the place. He died in the year Iswara, Asada Amavasya, at Arunachala Ksetra.

47. *Chandrasekhara III, otherwise known as Chandrachuda* : (1098—1166), was the son of Suka-Deva, a native of Kundi riverside. He was a Dravida by nationality, and his pre-Sanyasa name was Srikantha. He went on tours of Digvijaya and defeated in argument, Hemacharya, a great Jain teacher in the court of Vidyalola Kumarapala, and author of Kumarapala Charita. This Acharya was also held in considerable veneration by Mankha, the author of Srikantha Charita, by Krsna Misra, the author of Prabhoda Chandrodaya and Guruvijaya, and Jayadeva, author of Prasanna Raghava, Chandraloka and Bhakti Kalpa Latika, and Suhala, a physician of Kashmir and author of a medical lexicon, Vaidyabhidhana Chintamani. Jayadeva has celebrated the victory of Chandrasekhara over Hemacharya in the memorable verse :—

श्रीचन्द्रचूडचरणाञ्छितकाञ्चिपीठान्
सर्वज्ञशेखरमणीन् सततं श्रयामः ।
यद्वागनर्गलगलत्सरसोक्तिवर्षैः
आचार्यहेमदववह्निरपि व्यरंसीत् ॥

(Bhakti Kalpa Latika).

Jayasimha, king of Kashmir, considered himself blessed in the service of this great Acharya. He died in the year Parthiva, Chaitra Amavasya near Arunachala Ksetra.

48. *Advaitananda Bodha,* also called *Chidvilasa* : (1166—1200), son of Premesa was a native of a village on the banks of Pinakini. His purvasrama name was Sitapati. He defeated in argument Sri Harsa, author of Khandana Khanda Khadya and Naisada, as also Abhinava Gupta, a Tantric writer. He was the author of Brahma Vidyabharana, Santi Vivarana and Guru Pradipa. He died at Chidambaram, in the year Siddharthi, Jyestha Sukla Dasami.

49. *Mahadeva II* : (1200—1247), was the son of Achyuta of Chhayavanam in the Tanjore District. His former name was Gurumurthi. He was a devout worshipper of Parasakti, but not a Tantrika. He died in Parabhava, Sravana Krsna Astami, on the banks of the Gadilam river.

50. *Chandrachuda II* : (1247—1297), son of Arunagiri, was known as Gangesa, before his Sanyasa. Like his Guru Mahadeva, he was also a Sakta and offered one crore of oblations in a Homa performed to propitiate Paradevata. He died in the year Durmukhi, Jyestha Sukla Sasti, on the banks of the Gadilam river.

51. *Vidya Tirtha* : (1297—1385), was the son of one Sarangapani, a native of Bilvaranya. His pre-Sanyasa name was Sarvajna Visnu. Sayana, the commentator on the Vedas, Madhava, the later Vidyaranyaswami, Vedanta Desika, the Vaisnava scholar, and Bharati Krsna Tirtha, the first Acharya of the restored Sringeri Matha were all pupils of Vidya Tirtha. This Acharya founded eight Mathas in the Karnataka with eight of his pupils as their Acharyas, to stem the tide of Madhwa Proselytism and Roman Catholic Evangelism, directed from Goa. He aided Vidyaranya in the founding of the Virupaksi Matha, and in restoring the defunct Sringeri Matha, with Bharati Krsna Tirtha or Brahmananda as the first Acharya after the restoration.

After reigning at the Kanchi Matha for 73 years, he went to the Himalayas to perform Tapas. After 15 years spent in Tapas, he attained Videha Mukti in the year Raktaksi, Magha Sukla Prathama.

52. *Sankarananda*: (1385—1417), son of Balachandra, was a native of Madhyarjuna or Tiruvidaimarudur. His former name was Mahesa. Before succeeding to the pontifical throne, he had accompanied Vidya Tirtha to the Himalayas. It was Sankarananda who was largely instrumental in the founding of the eight new Mathas in Karnataka, as also for the revival of Sringeri. He was the author of Dipikas on Isa, Kena, Prasna and Brhadaranyaka Upanisads. He was the author of Atma Purana and a commentary on the Bhagavad Gita. He vigorously combated the aggressive propaganda carried on by Vaisnava and Madhwa sectaries. After a pontificate of thirty-two years, he died at Kanchi, in the year Durmukhi, Vaisakha Sukla Prathama.

53. *Purnananda Sadasiva*: (1417—1498), who succeeded Sankarananda was a native of Nagaranya, and son of one Naganatha. He went on a tour to Nepal and was there accorded royal honours by the king of Nepal. He died in the year Pingala, Jyestha Sukla Dasami, at Kanchi.

54. *Vyasachala Mahadeva or Mahadeva IV*: (1498—1507), was a native of Kanchi, and son of Kameswara and Kamalamba. His pre-Sanyasa name was Kuppanna. A greater part of his life he spent at Vyasachala, and hence he is better known as Vyasachaliya Mahadeva. He is the author of the Vyasachaliya Sankara Vijaya. He died at Vyasachala in the year Aksaya, Asada Krsna Prathama.

55. *Chandrachuda III*: (1507—1524), was a native of Asmachala, near Manimukta river in South Arcot district. He was the son of Purari and Srimati. His former name was Arunagiri. He was a Dravida Brahmana. He died in the year Swabhanu, Mina Sukla Ekadasi.

56. *Sarvajna Sadasiva Bodha*: (1524—1539), was the son of Chiruta Chikkanna, a native of a village on the banks of the north Pennar. He was the Guru of Pravira Setupati of Ramnad. He is the author (rather editor) of the Punyasloka Manjari to which we owe what little history we know of the Acharyas of the Kamakoti Pitha. He is also the author of Svatma Nirupana, though Atma Bodha attributes its authorship to Sadasiva Brahmendra. He died in the year Vilambi, Chaitra Sukla Astami.

57. *Paramasiva II*: (1539—1586), son of Parameswara, native of a village on the banks of the river Pampa, was known as Sivarama Krsna, before his Sanyasa. He is the famous Paramasivendra Saraswati, the Guru of the great Sadasiva Brahmendra, the author of the Gururatna Malika and the great Brahma Jnani. The greatness of Paramasivendra may be gauged from the fact that Sadasiva Brahmendra used to carry the sandals of the Acharya always on his head. And the greatness of Sadasiva Brahmendra may also be gauged by an incident which is recounted in popular tradition. Sadasiva, steeped in the bliss of Brahman, was wandering about as an Avadhuta, to all appearances like a mad man. Some one reported to Paramasivendra that Sadasiva had gone mad. The great Acharya is reported to have answered "I wish I had but a touch of that madness."

So great indeed was Paramasivendra that Sadasiva Brahmendra has immortalised him in his Atma-Vidya-Vilasa. This Acharya wrote a commentary on Siva Gita. After a pontificate of 47 years, he died in the year Parthiva, Sravana Sukla Dasami, at Svetaranya (Tiruvenkadu) in Tanjore district, where a temple has been erected over his Samadhi.

58. *Atma Bodha or Viswadhika Atma Bodha* : (1586—1638), was a native of Vrddhachala, and son of one Viswamakhi. His pre-Sanyasa name was Visveswara. He toured extensively and stayed at Benares for a long time. He wrote a Bhasya on the Sri Rudram. It was Atma Bodha that directed Sadasiva Brahmendra to write the Gururatna Malika. He died in the year Iswara, Tula Krsna Astami, on the banks of the river Gadilam.

59. *Bodha III or Bhagavannama Bodhendra or Yogendra* : (1638—1692), was born in Mandana Misra Agraharam, Kanchi, as the son of one Kesava Panduranga. His former name was Purusottama. It was he that stressed the efficacy of devotion as a means to liberation in Kali. He therefore undertook the great task of Nama Siddhanta, or establishing the supreme efficacy of Bhagavan Nama in many of his writings, chiefly in Namamrta Rasayana and Namamrta Rasodaya. His mission of Nama Siddhanta was pursued with equal vigour by Sridhara Venkatesa, or Venkata Makhi or Ayyaval of Tiruvisainallur, and by Sadguru Swami of Marudanallur. It was the Nama Siddhanta of Bhodendra that was ultimately responsible for the evolution of Bhajana Sampradaya as an institution in the religious life of the Hindu community in South India. The

gratitude of the Bhagavatas to Bodhendra is well brought out through the familiar slokas :—

भगवन्नामसाम्राज्यलक्ष्मीसर्वस्वविग्रहम् ।
श्रीमद्बोधेन्द्रयोगीन्द्रदेशिकेन्द्रमुपास्महे ॥

and यस्यस्मरणमात्रेण नामभक्तिः प्रजायते ।
तन्नमामि यतिश्रेष्ठं बोधेन्द्रं जगतां गुरुम् ॥

with which all Bhajanas commence even today.

Bodhendra had gone on a tour to Rameswaram, and, while returning, performed Tatanka Pratistha at Jambukeswaram and while returning to Kanchi, he attained Videha Mukti at Govindapuram, in the year Prajotpathi, Prosthapada Purnima. The anniversary of his Videha Mukti is celebrated with great fervour at Govindapuram even to this day.

It is said, the Spiritual Presence of Bodhendra still abides at his Adhisthana at Govindapuram. In the calm silence of the night, a melodious voice, uttering Rama Nama is heard, rising from subdued tones to a crescendo, and then fading into silence again.

It is worthy of note that our present Acharya delights to meditate in the calm silence that surrounds the Adhisthana of Bodhendra, and on many occasions during his sojourn at Tiruvidaimarudur, repaired, unseen and unattended, in the stillness of the night, to Govindapuram and there sat rapt in meditation near the Adhisthana of Bodhendra.

60. *Adhyatma Prakasa* : (1692—1704), also known as Govinda, was the son of Parasurama, a native of a village adjoining the river Vasistha. His former name was Sruti-Pandita. For some time, he lived in Govindapuram, where his predecessor had died, and he was the

Guru of Sridhara Venkatesa or Ayyaval of Tiruvisainallur. He was held in very great veneration by Sahaji, the king of Tanjore. He died in the year Swabhanu, Chaitra Krsna Dwitiya, at Govindapuram.[1]

61. *Mahadeva V* : (1704—1746), was known as Narayana. He was a great Yogi. It was during his pontificate that Atma Bodha wrote his commentary Susama on the Gururatna Malika. He died in the year Krodhana, Jyestha Sukla Navami, at Tiruvottiyur, near Madras.

62. *Chandrasekhara IV* : (1746—1783),

Kanchi was involved in the Karnatic Wars, and peaceful existence there had become impossible. Hence the Acharyas of Kamakoti Pitha had decided on migrating south; though Kanchi still figured as the nominal headquarters. The golden image of Kamaksi (Bangaru Kamaksi), had already been carried away by the sthanikas of the temple first to Udayarpalayam, and later to Tanjore where it has been permanently installed. The Acharya Chandrasekhara IV himself acceded to the request of Pratapa Simha, Rajah of Tanjore (1740—63) and took up his permanent headquarters at Tanjore. But Kumbhakonam, on the banks of the sacred Kaveri, was found more suitable and the Matha was shortly thereafter shifted to Kumbhakonam, and since then the Kanchi Kamakoti Matha has come to be popularly known as the Kumbhakona Matha.

Chandrasekhara died in the year Subhakrt Pusya Krsna Dwitiya, at Kumbhakonam.

[1] Sri Anantanandandra Saraswati informs us that according to a note available in the Kamakoti Pitha, this Acharya died at Ambi, near Kanchi, and not at Govindapuram.

63. *Mahadeva VI* : (1783—1814) was a great Yogi of the former name Anna Srauti, a native of Kumbhakonam. The Matha building at Kumbhakonam was completed by the king of Tanjore during the reign of this Acharya. He died in the year Srimukha, Asada Sukla Dwadasi.

64. *Chandrasekhara V* : (1814—1857) was known as Venkatasubrahmanya Diksita prior to his Sanyasa, and he belonged to the talented family of the great Govinda Diksita, the Brahmana minister of Tanjore, who is still lovingly remembered as "Ayyan". He was a great adept in Mantra Sastra and he restored the Yantras at Jambukeswaram and Kancheepuram. He died at Kumbhakonam in the year Sadharana, Kartika, Krsna Dwitiya.

65. *Mahadeva VII : or Sudarsana Mahadeva* (1851—1891), son of Sesadri Sastri of Madhyarjuna, was known as Mahalinga prior to his Sanyasa. He toured extensively and attained Siddhi at Ilaiyattangudi in the year Virodhi, Phalguna Amavasya.

A temple has been built by the Nattukottai Chettiars on his Samadhi, and daily pujas are being performed there.

66. *Chandrasekhara VI* : (1891—1908) was the son of Sitaram Sastri. His purvasrama name was Swaminatha. He was a native of Udayambakkam. He died at Kalavai near Kancheepuram, in the year Parabhava, Magha Krsna Astami.

67. *Mahadeva VIII* : (1908—1908) son of Narasimha Sastri and Laksmi, was known as Laksmi Narasimha, prior to Sanyasa. He occupied the Pitha for seven days

only and died in the year Parabhava, Phalguna Sukla Prathama, at Kalavai. His is the shortest pontificate on record.

68. *His Holiness Srimat Paramahamsa Parivrajakacharya Jagadguru Sri Chandrasekharendra Saraswati Sripada; Sankaracharya of the Kanchi Kamakoti Pitha,* the present Acharya, who adorns the Kamakoti Pitha was born at Villupuram on Sunday, the 20th of May, 1894, corresponding to the cyclic year Jaya, Vaisakha Masa, Anusa Naksatra. He was the second son of Brahmasri Subrahmanya Sastrigal and Mahalaksmi Amma. He belongs to the Karnataka nationality and is an illustrious descendant of the talented Govinda Diksita, who was the minister of Tanjore in the days of the Nayak kings. He acceded to the spiritual throne of the great Bhagavatpada on the 13th of February, 1907, when he was but thirteen years of age. And to this day, he adorns the pontifical throne, even as some of his predecessors did.

Sri Chandrasekharendra Saraswati is undoubtedly one of the stars of the first magnitude in the galaxy of luminaries that have adorned the spiritual firmament of the Kamakoti Pitha. There are indeed few alive who do not know the details of his life. His Holiness has been peculiarly fortunate to find a Boswell in his younger brother Brahmasri Sambhamurti Sastrigal, who has given the world a high class biography of His Holiness' life. It would therefore be needless to enter into the biographic details of his life.

Nor need we expatiate on his profound erudition, innate nobility, spiritual eminence, and the sublime simplicity of manner with which every one who has come into

his presence, has been deeply impressed. In this sordid age, he towers aloft life a spiritual colossus. In a word, he is divinely human and humanly divine.

We shall, therefore, merely content ourselves with a mention of some of the notable achievements of his pontificate.

The most significant event in the early years of his pontificate was his being invited to conduct the Kumbhabhiseka of the temple at Jambukeswaram, on which occasion Jagadguru Sri Nrsimha Bharati Swami of Sringeri was also present. The success of that Kumbhabhisekam was largely due to Sri Rajam Iyer who had been vested with full powers to conduct the function properly. Again on the 29th April 1923, His Holiness performed the Ratna Tatanka Pratistha for Akhilandeswari at Jambukeswaram.

Not less important was the Kumbabhisekam of the Bangaru Kamaksi temple, which had been renovated, on the 4th of June 1941. His Holiness, again, was present on the occasion of the Kumbhabhisekam of the temple of Kasi Visvanathaswami, which had been renovated by the great philanthropist Sri D. Balasubrahmanya Iyer, proprietor of B. G. Paul & Co., Madras. This Kumbhabhisekam was performed on 1-12-1943.

The Kumbhabhiseka of the temple of Sri Kamaksi at Kanchi is perhaps the greatest achievement of His Holiness. The temple had been previously renovated in 1840 by Sri Chandrasekharendra Saraswati, the 63rd Acharya. But the temple had since then fallen into ruins, and further, tantrik rites of worship had been introduced into the temple. After a long litigation, in

which Sri T.S. Ramaswami Iyer played a signal part, pure Vaidika mode of worship was restored in the temple, and the event was marked by the grand Kumbhabhiseka on the 7th February 1944, in the immediate presence of His Holiness.

Among the social reforms His Holiness has effected may be mentioned the formation of the Mudradhikari Sangha. Among the aims of this organisation may be mentioned : (1) social service, (2) care of temples and their proper administration, (3) congregation of people on Ekadasi days and conduct of pauranic discourses in Tamil, (4) care of cows, (5) planting trees and growing vegetables in public and private places, (6) repairs of tanks and wells through voluntary labour, (7) dissemination of fundamental knowledge on Dharmas and (8) offering hospitality. This movement has certainly gone a long way to awaken social and civic consciousness among people.

Nor has His Holiness neglected the promotion of Sastraic learning. The Advaita Sabha was founded at Kumbhakonam in 1896, and has since then conducted annual conferences, when examinations are conducted and prizes awarded, and Vakyarthas are held and discourses delivered. The Diamond Jubilee of the Advaita Sabha was celebrated with great enthusiasm, in the immediate presence of His Holiness, at Sivasthanam, near Kanchi, in March 1956. The Golden Jubilee had been celebrated ten years earlier at Kumbhakonam, and souvenirs had been published in English, Sanskrit and Tamil, to mark the occasion.

Vedadhyayanam has also received great impetus from His Holiness. Prizes have been instituted and even gifts

of land are offered to those who give evidence of their proficiency in Vedas and Veda bhasyas. In fact, the Matha itself is maintaining Veda and Sastra Pathasalas in Kasi, Kanchi, Madhyarjunam, Kumbhakonam, Jambukeswaram and Tanjore.

By far the most popular religious movement, is the Tiruppavai—Tiruvembavai movement which has served to popularise the immortal verses of Andal and Manikavachaka even among boys and girls. This has proved a tremendous success, and is being observed year after year with greater and greater enthusiasm. It is His Holiness' wish that every one should spend at least a minute a day in Divine worship.

The most imaginative scheme, emanating from the fertile genius of His Holiness is the financial assistance to be given to boys who would undertake Vedadhyayana. There are innumerable Veda Pathasalas in the country, all defunct for want of pupils ; for Vedadhyayana alone as a means of living holds but little promise in these degenerate times. At this rate, Vedadhyayana may entirely disappear from the country in a decade or two. Hence, to encourage Vedadhyayana, His Holiness has launched a bold scheme. Boys in the first Form, studying in High Schools, are to be given scholarships, tenable upto and inclusive of 6th Form, if they undertake to do Vedadhyayana, conducted by private bodies, constituted for that purpose in every town, big and small. This scheme, but about three or four years old, is having good response.

The 61st birthday celebration of His Holiness was celebrated quietly at Orikai near Kanchi, in 1954. But the Golden Jubilee of his accession to the pontifical

throne was celebrated with great enthusiasm throughout the land in March 1957, and the crowning point of the celebration was the Kanakabhisekam of His Holiness in August 1957, at Kanchi, followed by another Kanakabhisekam in February 1958, at Thyagaroyanagar, Madras.

His Holiness has nominated his successor, whom he ordained at Kanchi, in March 1954, under the name Jayendra Saraswati.

May His Holiness live among us for one hundred and twenty years—and more—like Sarvajnatman, the first Acharya of the Kamakoti Pitha!

सदाशिवसमारंभां शंकराचार्यमध्यमाम् ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरंपराम् ॥

ओं तत्सत् ।

EPILOGUE

Our task is ended. We have sketched the history of the greater Mathas which the great Bhagavatpada founded nearly two thousand five hundred years ago. The history of the Kamakoti Pitha has been dealt with in greater detail, with a view to illustrate that this Matha is just as old as any other Matha that the Bhagavatpada founded and more, to prove that it was the Cardinal Pitha, having been presided over by the great Sankara himself.

All the Mathas, be it Dwaraka, Badari, Puri or Sringeri or Kanchi—all these Mathas are *ours*, having been founded by the great Bhagavatpada himself. All the Acharyas are our Acharyas, claiming our respect. In particular, we take pride in our Acharyas of Sringeri and offer them our profoundest obeisance because they belong to a collateral line of the Kamakoti Pitha. Apart from the fact that the Adi Sankara nominated Prthividhara as the first Acharya, apart from the fact that Kaivalyananda and Krpa Sankara nominated Subhata Viswarupa to Sringeri in 28 B.C., the restoration of Sringeri in the 14th century was effected by Vidyaranya and Bharati Krsna Tirtha, both of whom were Sisyas of Vidya Tirtha and Sankarananda of the Kamakoti Pitha, who were keenly interested in the revival of Sringeri. We, therefore, are as proud of Satchidananda Sivabhinava Nrsimha Bharati, or of Chandrasekhara Bharati as any Sisya of the Sringeri Matha could be. No one could have mourned the Videha Mukti of Sri Chandrasekhara Bharati more profoundly than ourselves. No one could have been more elated than ourselves when the spiritual greatness of Nrsimha Bharati or Chandrasekhara Bharati was extolled by the

world. They are *our* Acharyas. We would not brook the slightest disrespect shown to them. Nor again would we brook any affront to the great Chandrasekharendra Saraswati who adorns the Kamakoti Pitha at present.

Long live all our Acharyas! Long live our Acharyas of Sringeri and of the Kanchi Kamakoti Pitha. May they shed their grace on us!

THE ACHARYAS OF THE KAMAKOTI PITHA

Serial Order	Name	Place of Birth	Place of Death	Year of Death, Christian Era	Month	Paksa	Tithi	Duration of Pontificate
1	Sri Sankara Bhagavatpada.	Kalati ...	Kanchi ...	477 B.C.	Vaisakha	Sukla	11	509–477 B.C.
2	Sureswaracharya ...	[1] Kashmir (?)	Do. ...	407 B.C.	Jyestha ...	Do. ...	12	70 years
3	Sarvajnatman ...	Tamraparni	Do. ...	364 B.C.	Vaisakha.	Krsna	14	112 years
4	Satyabodha ...	Amaravati-tira.	Do. ...	268 B.C.	Margasirsa	Do.	8	104 years
5	Jnanananda ...	Mangalam near Lalgudi.	Do. ...	205 B.C.	Do.	Sukla	7	63 years
6	Suddhananda ...	Vedaranya ...	Do. ...	124 B.C.	Jyestha ...	Do. ...	6	81 years
7	Anantananda ...	Chera country.	Sri Saila ...	55 B.C.	Vaisakha...	Krsna ...	9	69 years
8	Kaivalyananda ...	Tirupati ...	Punyarasa—Kanchi.	28 A.D.	Makara ...	...	1	83 years
9	Krpa Sankara ...	Andhra Desa.	Vindhya Mountains.	69 A.D.	Kartika ...	Krsna ...	3	41 years
10	Sureswara ...	Mahabaleswar.	Kanchi ...	127 A.D.	Asada ...	...	Purnima.	58 years
11	Sivananda Chidghana ...	Karnataka ...	Vriddhachala	172 A.D.	Jyestha ...	Krsna ...	10	45 years
12	Chandrasekhara, I ...	Near Palar	Seshachala ...	235 A.D.	Asada ...	Sukla ...	9	63 years
13	Satchidghana ...	Near Gadilam.	Kanchi ...	273 A.D.	Maragsirsa	Do. ...	1	37 years
14	Vidyaghana ...	Andhra Desa.	Agastya Parvata	317 A.D.	Do.	...	Amavasya	45 years
15	Gangadhara, I ...	Kanchi ...	Do.	329 A.D.	Chaitra ...	Sukla ...	1	12 years
16	Ujjvala Sankara ...	Tapati Tira...	Kashmir ...	367 A.D.	Vrsabha ...	Do. ...	8	38 years

[1] Junction of Andhra and Utkala desa (See page 31).

THE ACHARYAS OF THE KAMAKOTI PITHA—(*contd.*)

Serial Order	Name	Place of Birth	Place of Death	Year of Death, Christian Era	Month	Paksa	Tithi	Duration of Ponti-ficate
17	Sadasiva	Kashmir	Trayambak	375 A.D.	Jyestha	Sukla	10	8 years
18	Surendra	Maharastra	Ujjain	385 A.D.	Margasirsa	Do.	1	10 years
19	Vidyaghana	Maharastra	Godavari Tira	398 A.D.	Bhadrapada	Krsna	9	13 years
20	Muka Sankara	(?)	Godavari	437 A.D.	Sravana	...	Purnima	35 years
21	Chandrasekhara, II	Konkan	Kasi	447 A.D.	Do.	Krsna	8	10 years
22	Bodhendra, I	Ratnagiri	Jagannatha	481 A.D.	Kartika	Sukla	9	34 years
23	Satchitsukha	Srikakulam.	Do.	512 A.D.	Kaisakha	Do.	7	31 years
24	Chitsukha	Konkan	Ratnagiri	527 A.D.	Sravana	Krsna	9	15 years
25	Satchidanandaghana	Srimusnam	Gokarna	548 A.D.	Asada	Sukla	1	21 years
26	Prajnanaghana	Pinakini river side	Kanchi(?)	564 A.D.	Vaisakha	Do.	8	16 years
27	Chidvilasa	Hastigiri	Kanchi	577 A.D.	Chaitra	...	New Year's day	13 years
28	Mahadeva, I	Mithila	Do.	601 A.D.	Kartika	Krsna	10	24 years
29	Purnabodha, I	Andhra desa.	Do.	618 A.D.	Sravana	Sukla	10	17 years
30	Bodhendra, I	Do.	Do.	655 A.D.	Vaisakha	Krsna	4	37 years
31	Brahmanandaghana	Gadilam	Do.	668 A.D.	Jyestha	Sukla	12	13 years
32	Chidanandaghana	Andhra desa.	Do.	672 A.D.	Margasirsa	Do.	6	4 years
33	Satchidananda	Do.	Do.	692 A.D.	Bhadrapada.	Krsna	6	20 years
34	Chandrasekhara, II	Vegavati side	Do.	710 A.D.	Margasirsa	...	Amavasya	18 years
35	Chitsukha	Vedachala	Sahya Mountains	737 A.D.	Asada	Sukla	6	27 years
36	Chitsukhananda	Palar side	Kanchi	758 A.D.	Asvina	...	Purnima	...
37	Vidyaghana	Not known	Chidambaram.	788 A.D.	Pusya	Sukla	2	21 years
38	Abhinava Sankara	Chidambaram	Dattatreya cave Himalayas	840 A.D.	Asada	...	Amavasya	30 years
39	Satchidvilasa	Maharastra	Kanchi	873 A.D.	Vaisakha	...	Purnima	52 years
40	Mahadeva, II	Karnataka	Do.	915 A.D.	Do.	Sukla	6	33 years
41	Gangadhara, II	Bhima river side	Do.	950 A.D.	Sravana	Do.	1	42 years
42	Brahmanandaghana	Karnataka	Do.	978 A.D.	Kartika	Do.	8	35 years
43	Anandaghana	Tungabhadra	Do.	1014 A.D.	Chaitra	Do.	9	28 years
44	Puna Bodha, I	Karnataka	Do.	1040 A.D.	Bhadrapada	Krsna	13	36 years
45	Paramasiva, I	Do.	Do.	1061 A.D.	Aswina	Sukla	7	26 years
46	Sandranandabodha	Do.	Arunachala	1098 A.D.	Asada	...	Amavasya	21 years
47	Chandrasekhara, III	Kundi river.	Do.	1166 A.D.	Chaitra	...	Do.	37 years
48	Advaitananda Bodha	Pinakini	Chidambaram	1200 A.D.	Jyestha	Sukla	10	68 years
49	Mahadeva, II	Chayavanam	Gadilam	1247 A.D.	Kartika	Krsna	8	34 years
50	Chandrachuda, I	Not known	Do.	1297 A.D.	Jyestha	Sukla	6	47 years
51	Vidya Tirtha	Bilvaranya	Himalayas	1385 A.D.	Magha	Krsna	1	50 years
52	Sankarananda	Madhyarjuna	Kanchi	1417 A.D.	Vaisakha	Sukla	1	88 years
53	Purnananda Sadasiva	Nagaranya	Do.	1498 A.D.	Jyestha	Do.	10	32 years
54	Vyasachala Mahadeva	Kanchi	Vyasachala	1507 A.D.	Asada	Krsna	1	81 years
55	Chandrachuda, II	Asmasala	Kanchi	1524 A.D.	Mina	Sukla	11	9 years
56	Sarvajna Sadasivabodha.	Pennar side	Rameswaram	1539 A.D.	Chaitra	Do.	8	17 years
57	Paramasiva, II	Pampatira	Svetaranya	1586 A.D.	Sravana	Do.	10	15 years
58	Atma Bodha	Vrddhachalam	Gadilam	1638 A.D.	Tula	Krsna	8	47 years
59	Bhagavannama Bodhendra.	Kanchi	Govindapuram.	1692 A.D.	Bhadrapada	...	Purnima	52 years

THE ACHARYAS OF THE KAMAKOTI PITHA—(*contd.*)

Serial Order	Name	Place of Birth	Place of Death	Year of Death, Christian Era	Month	Paksa	Tithi	Duration of Ponti-ficate
60	Adhyatma Prakasa ...	Vasistah river side	Govinda-puram.	1704 A.D.	Chaitra ...	Krsna ...	2	54 years
61	Mahadeva, III ...	Not known...	Tirvottiyur.	1746 A.D.	Jyestha ...	Sukla ...	9	12 years
62	Chandrasekhara, IV ...	Do.	Kumbha-kona	1783 A.D.	Pusya ...	Krsna ...	2	42 years
63	Mahadeva, IV ...	Kumbha-gona	Do.	1814 A.D.	Asada ...	Sukla ...	12	37 years
64	Chandrasekhara, V ...	Not known...	Do.	1851 A.D.	Kartika ...	Krsna	2	31 years
65	Mahadeva (Sudarsana).	Madhyar-juna	Vidaiyattan-kudi	1891 A.D.	Phalguna.	...	Amavasya	37 years
66	Chandrasekhara, VI ...	Udayam-bakkam	Kalavai ...	1908 A.D.	Magha ...	Krsna ...	8	40 years
67	Mahadeva, V ...	Tiruvisanal-lur	Do. ...	1908 A.D.	Phalguna	Sukla ...	1	17 years
68	Chandrasekharendra Saraswati (the present Acharya) ...	Villupuram...	...	...	...	...	...	7 days

THE TRADITIONAL AGE OF SRI SANKARACHARYA AND THE MATHAS

APPENDICES

APPENDIX A :

Sidelights on the date of Sankara.

APPENDIX B :

Southern Tours of the Acharyas of Amani and Sringeri.

APPENDIX C :

The Vidyaranya Tangle.

APPENDIX D :

The Acharya Paramparas of Sringeri, Kudali, Dwaraka and Jagannatha.

APPENDIX E :

Places (all over India) where the Acharyas of the Kanchi Kamakoti Pitha attained Brahmibhava—with Map.

APPENDIX F :

The Vidyaghana-Abhinava Sankara Tangle.

APPENDIX G :

Kudali Sringeri Mutt.

APPENDIX A

SIDELIGHTS ON THE DATE OF SANKARA

The Guruvamsavali preserved in the Dwaraka Matha and published in the " Vimarsa " written by a recent Acharya of that Matha, contains a summary of the dates of the principal events of Sri Bhagavat Pada's life. We give below an abstract of it :—

१. युधिष्ठिरशके २६३१ वैशाखशुक्लपञ्चम्यां श्रीमच्छंकरावतारः

२. २६३६ चैत्रशुक्लनवम्यां उपनयनम् ।

३. २६३ कार्तिकशुक्लदशम्यां चतुर्थाश्रमस्वीकारः ।

४. २६४० फाल्गुनशुक्लद्वितीयायां श्रीमद्गोविन्दभगवत्पूज्यपादाचार्याणां सकाशादुपदेशः ।

१६. २६४९ चैत्रशुक्लनवम्यां श्रीमन्मण्डनमिश्राणां उत्तमाश्रमदीक्षा, सुरेश्वराचार्या इति योगपट्टश्च ।

१७. २६४९ मार्गशीर्ष शुक्लदशम्यां श्रीमत्सुधन्वनः सार्वभौमस्य शिष्यत्वेन परिग्रहः ।

१८. २६४९ माघशुक्लसप्तम्यां श्रीमत्सुरेश्वराचार्याणां द्वारवत्यां शारदा-पीठेऽभिषेचनम् ।

१९. २६५० वैशाखशुक्लतृतीयामारभ्य दिग्विजयमहोत्सवारम्भः ।

२०. तदान्तराले हि २६५३, तथा ५४ श्रावणशुक्लसप्तम्याश्विनशुक्लै-कादश्योः श्रीमत्तोटकहस्तामलकाचार्ययोः शिष्यत्वेन परिग्रहः ।

२१. २६५४ पौषशुक्लपूर्णिमायां श्रीतोटकाचार्याणां ज्योतिर्मठाऽभिषेचनम् । तद्दिन एव श्रीहस्तामलकाचार्याणां शृङ्गपुरपीठाऽभिषेचनसंकेतः ।

२२. २६५५ वैशाखशुक्लदशम्यां दिग्विजयान्तराले पुरुषोत्तमक्षेत्रं प्रति गमनम्, तत्र दारुमयस्य जगदीशस्यप्रतिष्ठापनम्, तत्पुरीमर्यादाप्ररूढा गोवर्धनमठस्थापनम्, श्रीपद्मपादाचार्याणां तत्पीठाऽभिषेचनं च ॥ etc.

Sri Kota Venkatachellam in his Chronology of Nepal History, reconstructed, assigns the following dates to the principal events of the life of Sri Sankara Bhagavatpada :—

	KALI	B.C.
1. Birth of Sri Sankara (cyclic) year Nandana.	2593	509
2. Upanayana of Sankara	2598	504
3. In the beginning of his eighth year, he lost his father Sivaguru.	2601	501
4. Completed the study of the four Vedas and Vedangas.	2601	501
5. Got permission of his mother to enter the holy order of Sanyasa (Kartika Sukla Ekadasi, cyclic year Plava.)	2603	499

	KALI	B.C.
6. Philosophical study from Govindapadacharya.	2603 to 2605	499 to 497
7. Visited his Paramaguru Gaudapadacharya who was aged 120 years by that time at Badarikasrama on the Himalayas and stayed there for four years to study the Philosophy of his Paramaguru.	2605 to 2609	497 to 493
8. By the order of his Paramaguru Gaudapadacharya, Sri Sankara wrote a Bhasya on Gaudapada Karikas and sixteen Bhasyas on Prasthana Traya, etc., in this period of four years.	2605 to 2609	497 to 493
9. Initiation of Visnu Sarma by Sankara, who was his Sahapathi (co-student) at Kalati and who followed him in all his activities. His Sanyasa name is CHITSUKHACHARYA. (He was the author of Brhat Sankara Vijaya) the first work written on Sankara's life.	2605 to 2609	497 to 493
10. Death of Sankara's mother Aryamba. (Cyclic year Plavanga).	2608	493
11. Niryana of Govindapadacharya (the Guru of Sankara.) Kartika Purnima. Cyclic year Plavanga.	2608	493
12. Initiation of Sanandana into Sanyasa order. (His Sanyasa name is Padmapadacharya.)	2608	493

	KALI	B.C.
13. Sankara's going to Prayaga to propagate the Advaita Philosophy. (Magha Bahula Amavasya).	2609	493
14. The Brahmin, who was suffering from leprosy, and cured by Sankara at Prayaga is the third disciple. His name is Udanka.	2609	493
15. The fourth disciple was the dumb man, who was the son of Prabhakaradhvarin by name Prithvidhara. His Sanyasa name given by Sankara is Hastamalakacharya.	2609	493
16. Prabhakaradhvarin, the father of Prithividhara also took the order of Sanyasa.	2609	493
17. Sankara in his 16th year met Kumarila Bhatta for the first and the last time in Ruddhapura near Prayaga in the act of self-immolation by Kumarila Bhatta. (Kumarila is older than Sankara by 48 years). Cyclic year Kilaka.	2609	493
18. The great Pandit Mandana Misra was an independent Brahmin Chief or Raja of an important State with Mahismatipura as the seat. He was a Kanva Brahmin of the South. He was the disciple of Kumarila Bhatta and a staunch adherent to Karma Kanda of the Vedas. After a great discussion, Mandana Misra became	2611	491

	KALI	B.C.
the disciple of Sri Sankara, leaving his Grhasta Asrama, he became a Sanyasin. His Sanyasa name is "Sureswaracharya." (Cyclic year Sadharana).		
19. Sri Sankara founded the Dwaraka Mutt. (Magha Sukla Saptami of the Cyclic year Sadharana with Hastamalaka as its first Adhipati.)	2611	491
20. Sankara visited Nepal and overthrew the Buddha Faith. (*Vide* The Indian Antiquary, Vol. XIII, p. 417 ff.)	2614	488 to 487
21. Founded the "Jyotir Mutt" in the Himalayas. Pusya Suddha Purnima of the Cyclic year Raksasa with Totakacharya as its 1st Adhipati.	2616	486
22. Sankara founded the Govardhan "Mutt" of Puri (Jagannath—Vaisakha Sukla Navami of the Cyclic year Nala) with Padmapadacharya as its Adhipati.	2617	485
23. The Sarada Mutt at Sringeri was founded in Pusya Purnima of the year Pingala with Sureswaracharya as its first Pithadhipati.	2618	484
24. The Kamakoti Pitha at Kanchi, was founded in Vaisakha Sukla Purnima of the year Siddharthi with Adi Sankara himself as the first Acharya.	2620	482
25. Niryana of Sankara in his 32nd year. (Cyclic year Raktaksi).	2625	477

(Extracted from "Chronology of Nepal History Reconstructed" by Sri Kota Venkatachellam, pp. 111 to 116).

NOTE.—There is considerable confusion with regard to the identities of the first Acharyas of the Dwaraka, Puri and Sringeri Mathas. There were, perhaps, transfers of Acharyas from one Matha to the other in the early years of these Mathas and such transfers probably account for these confusions. Anyhow, here is a problem that calls for deep research. Deliberate alterations of the names of the first Acharyas by partisan interests cannot, however, be ruled out. Atmabodha's version is perhaps the most trustworthy.

King Sudhanvan was a contemporary of both Kumarila Bhatta and Sri Sankara, whom the Jina Vijaya calls (from its own point of view) "a wicked king and a persecutor of pious Jains)."

सुधन्वनामको राजा सोऽपि दुष्टस्तथा भुवि ।
जिनानां येन साधूनां कृतं कदनमद्भुतम् ॥

(Quoted by Vidya Vachaspati Pandit Appa Sastri of Kolhapur in Nos. 1 to 3, Vol. IX of Samskrta Chandrika, page 6).

The following is the full text of the "Tamra-Patranusasana" (copper plate inscription) addressed by King Sudhanvan to the great Bhagavatpada on the 15th day of the bright half of the month Asvina in the year 2663 of the Yudhisthira Saka, corresponding to 478–477 B.C.

(Reproduced from the Vimarsa, page 29).

श्रीमहाकालनाथाय नमः ।
श्रीमहाकाल्यै नमः ।

श्रीमत्सदाशिवापरावतारमूर्ति - चतुष्षष्टिकलाविलासविहारमूर्ति - वर्णाश्रम-वैदिकसिद्धान्तोद्धारकमूर्ति—मामकीनसाम्राज्यव्यवस्थापनमूर्ति - विश्वेश्वरविश्वगुरुपद-जगज्जेगीयमानमूर्ति - निखिलयोगिचक्रवर्तिश्रीमच्छंकरभगवत्पादपादपद्मयोः भ्रम-

रायमाणसुधन्वनो मम सोमवंशचूडामणियुधिष्ठिरपारम्पर्यपरिप्राप्तभारतवर्षस्य अञ्जलिबन्धपूर्विकेयंराजन्यस्य विज्ञप्ति :—

भवद्भिः दिग्विजयोऽकारि । सर्वे वादिनः पराकृताः, सर्वे वर्णा आश्रमाश्च कृतयुगवत् पूर्णे वैदिकाध्वनि योजिताः सन्तो यथाशास्त्रमाचरन्ति हि धर्मं, ब्रह्मविष्णुमहेश्वरमहेश्वरीस्थानानि अशेषदेशवर्तीनि उद्धृतानि, सव ब्रह्मकुल-मुद्धारितं विशिष्याऽस्मद्राजकुलमान्वीक्षक्याद्यशेषराजतन्त्रपरिशीलनेनोन्नीतं भवति । ब्रह्मक्षत्राद्यस्मत्प्रमुखनिखिलविनेयलोकसम्प्रार्थनया चतस्रो धर्मराजधान्यो द्वारका-बदरी - जगन्नाथ - शृङ्गर्षिक्षेत्रेषु शारदा - ज्योति - गोवर्धन - शृङ्गेरी मठापर - संज्ञकाः संस्थापिताः । तत्रोत्तरदिशो योगिजनप्राधान्येन धर्ममर्यादारक्षणं सुकरमेवेति ज्योतिर्मठे श्रीतोटकापरनाम्नः प्रतर्दनाचार्यान्, अथ शृङ्गर्ष्याश्रमे शृङ्गर्षिसमस्वभा-वान् पृथ्वीधराभिधेय हस्तामलकाचार्यान्, भोगवर्धने स्वतएव अभिमतत्त्वेन अत्यन्तोग्रस्वभावानपि सर्वज्ञकल्प पद्मपादापरनामधेय - सनन्दनाचार्थान्, अथ बौद्धकापलिकादिसकलवादिभूयिष्टपश्चिमस्यांदिशि वादिदैत्याङ्कुरः पुनः माभवत्विति शारदापीठे किल द्वारकायां जैनैः उत्सादितवज्रनाम निर्मितभगवदालयादिदुर्दशा दूरीकृत्य भगवद्भिः त्रिलोकसुन्दरनाम्ना पुनः सन्निबद्धभगवदालयश्रीकृष्णादि-सकलमर्यादासुसंस्कृतायामधिगताऽशेषलौकिकवैदिकतन्त्रविश्वविख्यातकीर्तिसर्वज्ञ न-मयान् मण्डनमिश्रापरनामधेय सुरेश्वराचार्यांश्च, अस्मत्सर्वलोकाऽभिमतिपूर्वक-मभिषिच्य, एवं चतुर्भ्यः आचार्येभ्यश्चतस्रो दिश आदिष्टा भारतवर्षस्य त एते तत्तत्पीठप्रणाड्या निजनिजमेव मण्डलं गोपायन्तो वैदिकमार्गमुद्भासयन्तु । सर्वे वयं तत्तन्मण्डलस्था ब्रह्मक्षत्रादयः, तत्तन्मण्डलस्यैव आचार्यस्य अधिकाराधिकृता वर्तिष्यामहे च । महद्विनिर्णयप्रसक्तौ तु, सुरेश्वराचार्या एव, उक्तलक्षणतः, सर्वत्रैव व्यवस्थापका भवन्तु भगवतामनुशासनाच्च । अस्मद्राजसत्तेव, निरङ्कुश-गुरुसत्ताऽपि, उक्तमर्यादया जगत्यविचलं विचलतु । परिव्राजको हि महाकुलीनत्व-वैदुष्यादि विशिष्टाचार्यलक्षणैः अन्वित एव श्रीभगवत्पादपीठानामधिकारमर्हति, न तु विनिमयेनेत्येवमादिनियमबन्धो भगवदाज्ञासमवबुद्धः समस्तैः अथ अस्मदादि-ब्रह्मक्षत्रादिवंशोद्भवैः परमप्रेम्णा, उत्तमाङ्गेन आद्रियत इत्येतां विज्ञप्तिं अङ्गीकुर्वन्तु भगवन्त इति स्वस्त्यस्तु लोकेभ्यः । युधिष्ठिरशके २६६३ अश्विनशुक्ल १५ ।

श्रीसुधन्वसार्वभौमः

Note :—According to Sudhanvan also, the first Acharya of Dwaraka was Sureswaracharya. Perhaps he officiated as the first Acharya till his successor took charge, and till he (Sureswara), joined Sankara at Kanchi in 482 B.C.

* * * * *

"Thus, we find from all this cumulative evidence, derived from the different sources, converging to the same result that Sankara was born on Sunday, the fifth day of the bright half of the month Vaisakha, in Vasanta Rtu, Uttarayana, Nandana Samvatsara, of the year 2593 of the Kali era, or 2631 of the Yudhisthira era, corresponding to 509 B.C., under the constellation Punarvasu and under the ascending sign of Dhanur Lagna, and that he attained his Brahmibhava or Siddhi on the full-moon day of the bright half of the month of Magha [Kartika [2]] of the year Raktaksi in 2625 of the Kali era, 2663 of the Yudhisthira era of the Hindus, 2157 of the Yudhisthira era of the Jains, corresponding to 477 B.C."

(Page 126, Vol. III, of MSS. of "T. S. Narayana Sastri's Age of Sankara," kindly lent to us by the Kamakoti Pitha).

* * *

His Holiness Sri Yogeswarananda Tirtha, the present Acharya of Govardhana Pitha, has written a thesis under the caption "An essay based on research as to the exact date of Shree Adi Sankaracharya's birth" (Typescript kindly lent by the Kamakoti Pitha) in which he fixes the date of the Bhagavatpada's birth as being 2631 Yudhisthira Saka or 509 B.C. But he has therein mentioned that the date of Sankara's birth, as maintained by the Kamakoti Pitha differs from the dates of

Dwaraka and Puri, being 2593 Yudhisthira Saka as against 2631, Yudhisthira Saka. This, we suppose, is an oversight. The Kamakoti date of Sankara's birth is 2593 **Kali** (corresponding to 509 B.C.), and *not* 2593 Yudhisthira era. We have drawn the attention of His Holiness the Acharya of Govardhan Pitha to this oversight, and he has graciously acknowledged our information.

APPENDIX B.

SOUTHERN TOURS OF THE ACHARYAS OF AMANI AND SRINGERI

After the annexation of Coimbatore and Salem districts by Hyder Ali and Tippu Sultan, some of the Acharyas of the Mathas in Karnataka commenced touring the southern districts. About 1792, the Acharya of Amani Sringeri toured through Coimbatore and Salem districts, and succeeded in winning a good following of Sisyas. But when he reached the banks of Akhanda Kaveri, near Kulitalai, and when he attempted to win disciples, it was pointed out to him that such attempts were prejudicial to the interests of the Kamakoti Pitha. The Acharya of Amani Sringeri then graciously issued a Srimukha wherein he undertook not to tamper with the loyalties of the disciples of Kamakoti Pitha. We reproduce below the facsimile impression of his Srimukha.

There is evidence, among the documents of the Kamakoti Pitha, that a "Sringeri" Swami, who was very much esteemed by the Peshwa, was touring South India,

in 1806. Evidently, the Swami was the Acharya of Kudali-Sringeri.[1] For the first time the Acharya of Neo-Sringeri visited South India during the Mahamakham in 1834.

In the early sixties of the last century, His Holiness Sri Narasimha Bharati Swami of Sringeri was touring the southern districts for the second time. He was camping near Karvetnagar. Somehow, the belief gained ground among the people that His Holiness was insisting on Agra Puja being offered to him. It is not possible to say at this distance of time how much truth there was in this assertion. Perhaps the excessive zeal of the Sringeri Matha retainers lent considerable probability to such assertions.

This alleged claim of the Acharya that he should be offered Agra Puja caused considerable misgivings in the minds of the people, inasmuch as all of them were Sisyas of the Kamakoti Pitha, and hence considered this insistence as a serious encroachment upon the rights and privileges of the Kamakoti Pitha.

It was at this juncture that the Sringeri Acharya sent a Srimukha to the citizens of Madras, announcing his intention to visit the city. On receipt thereof, the

[1] Sri M. Subrahmanya Iyer assures us that records exist in the Madras Records office to show that it was the (Neo) Sringeri Swami who visited Madras and the South in 1804–06. The Acharya of Neo Sringeri at this time must have been Satchidananda Bharati (1770–1814). But according to Mahadeo Rajaram Bodas, this Acharya was then a refugee at Poona about the year 1805. The Acharya who visited Madras and South could only have been the pontiff of Kudali Sringeri, all the more so since his tour appears to have been sponsored by both the Peshwa and Purnayya, who are known to have been devoted to Kudali only.

Mahajana Sabha at Madras convoked a special meeting of its members to deliberate on the Acharya's Srimukha.

Madras, in those days, was divided into eighteen communes or Jalas, each under the authority of a Jalapati. These eighteen Jalapatis constituted the Mahajana Sabha, which had powers to regulate the religious and moral life of the community, meting out punishments for religious and moral lapses. The Mahajana Sabha functioned under the aegis of the Kamakoti Pitha. The President, at that time, was one Krishnaswamayya. The members of the Mahajana Sabha sat in deliberation over the Acharya's Srimukha. But before proceeding further, they decided that the Acharya of Sringeri should be requested to dispel the dark clouds of misgivings in the minds of the people through an assurance that his movements in the course of the tour would be such as not to offend the prestige and dignity of the Acharyas of the Kamakoti Pitha through whose spiritual jurisdiction, the Sringeri Acharya was then passing. The facsimile impression of the President's letter to His Holiness Narasimha Bharati is reproduced below :

This letter was replied to by another Srimukha from His Holiness the Acharya of Sringeri, wherein he undertook not to offend the susceptibilities of the people by any act that might be derogatory to the dignity of the Acharyas of the Kamakoti Pitha. We reproduce below the facsimile of that letter also :

It should therefore be evident from the tone of the reply that the Acharya of Sringeri held Kamakoti Pitha in considerable esteem, despite the numerous skirmishes between the administrators of the two Mathas in the Law Courts, and despite the hostile propaganda indulged in by petty partisans. There is evidence, as recent as October 1942, of the officer-in-charge of Sringeri advising, in a letter, a Sanyasi in charge of the Sringeri Matha property at Kanchi, not to inaugurate such activities within the premises of the Sringeri property as would lend colour to the impression that the property in question is a branch "Matha" of Sringeri, and, to avoid, under all circumstances, any controversy with that "great Mutt" the Kamakoti Pitha. We are not, unfortunately, at liberty to publish that letter.

It should, therefore, be evident from the foregoing instances, as also from many more instances, that both their Holinesses Satchidananda Sivabhinava Narasimha Bharati and Chandrasekhara Bharati of Sringeri held the Kamakoti Pitha in considerable esteem.

APPENDIX C.

THE VIDYARANYA TANGLE

Sri Vidya Tirtha (often regarded as being identical with Vidya Sankara), Bharati Krsna Tirtha and Vidyaranya figure prominently in the history of Kudali as also in the annals of Neo-Sringeri.

The problem now is, did these three Acharyas belong to Kudali or to Neo-Sringeri, or to both?

According to the annals of Neo-Sringeri, Vidya Tirtha or Vidya Sankara was the tenth Acharya of that Pitha, who occupied the pontifical throne of Neo-Sringeri from 1288 A.D. to 1333 A.D. He was the successor of Narasimha Tirtha.

But according to the Kudali Parampara, Vidya Tirtha is the 29th Acharya of that Pitha who reigned at nearly the same time, *i.e.,* 1289 to 1369.

The available chronology of Sringeri and Kudali presents an insoluble problem. Thus :—

	Neo-Sringeri	Kudali
Vidya Tirtha	1228—1333 A.D.	1289—1369
Bharati Krsna Tirtha	1333—1380 A.D.	1321—1373
Vidyaranya	1380—1386	1324—1379.

The question now is, were the Vidya Tirtha, Bharati Krsna Tirtha and Vidyaranya of Neo-Sringeri the same as those of Kudali or were they different? If they were the same, how could they have presided over two Mathas almost at the same time? If different, it is the most curious coincidence that persons of the same names

should be ruling over Kudali and Neo-Sringeri during nearly the same period.

Nor is this the only confusion. According to the Neo-Sringeri, Bharati Krsna, rules from 1333—1380 and is succeeded by Vidyaranya, who rules from 1380—1386. But according to Kudali, Bharati Tirtha rules over Kudali from 1321—1373 and is succeeded by Vidyaranya in 1324. In short, Vidya Tirtha, Bharati Krsna Tirtha and Vidyaranya fill up the period between 1228 and 1380 in both Kudali and Neo-Sringeri.

As for the Vidya Tirtha or the Vidya Sankara of Neo-Sringeri, who is said to have occupied the throne of Sringeri from 1228—1333, we need give no serious credence to his existence, since we have already shown (Chapter IV), that the pontiff of the name Vidya Tirtha of Neo-Sringeri had died in the 6th century A.D. Then came the interregnum of eight hundred years. Hence, there was no Acharya of that name in Sringeri from 1228 to 1333 A.D.

If now we turn to the Kanchi parampara, we find there was Vidya Tirtha Sankara on the pontifical throne of Kamakoti Pitha from 1297 to 1385, with a total of 88 regnal years. It may be remembered (Ch. IV), that both Vidyaranya and Bharati Krsna Tirtha were the pupils of Vidya Tirtha of Kanchi, and that it was at the behest of this Acharya that Vidyaranya and Bharati Tirtha founded the eight Mathas and revived Sringeri. But the founding of these Mathas was not the work of a day. At least some decades must have been required to achieve this end, particularly in those times when Karnataka had been plunged into near chaotic conditions

following the invasion of Malik Kafur. Perhaps even Kudali had been hard hit by that cataclysmic Moslem campaign, and we do not know if, perchance, the succession of Kudali had also been somewhat dislocated. Most probably about 1320 A.D., there was a break in the Kudali succession.

This, probably, was what happened. Bharati Sankara, the 28th pontiff of Kudali died sometime about 1320 A. D. (the existing date for that Acharya being doubtful). Immediately after his demise, there must have been a break in succession, no successor having been nominated by him. Religion was in chaos, thanks to political turmoil, as also thanks to the sectarian movements. Dwaraka and Puri Mathas had also perhaps been shaken to their foundations by the invasion of Malik Kafur, and hence were not in a position to restore order in Karnataka. As the Acharya of the only remaining Pitha, Vidya Tirtha of Kamakoti Pitha had to undertake the restoration. It was perhaps at this time that Vidya Tirtha or Vidya Sankara of the Kanchi Kamakoti Pitha reached Karnataka, accompanied by Vidyaranya, Bharati Krsna Tirtha and the other pupils who were later to occupy the thrones of the other eight Mathas. He must have fixed his headquarters at Kudali which, perhaps was vacant then. Settled there, he must have been devising ways and means of reviving Sringeri, and founding the other Mathas. Just then, Bukka and Harihara must have sought the help of Vidyaranya, who, under orders of Vidya Tirtha, helped the two brothers to found the Vijayanagar kingdom. When once Bukka and Harihara had consolidated their kingdom, thanks to

the able administration of Vidyaranya, conditions became more and more favourable for founding the Mathas and for reviving Sringeri. Hence from about 1324 to 1350 Vidyaranya, with his headquarters at Kudali, was guiding the destinies of Vijayanagar. About the year 1333, he was able to revive the defunct Sringeri and he placed Bharati Krsna Tirtha at the head of the Neo-Sringeri. Subsequently (or earlier), he must have founded the Virupaksa Matha so as to be as near as possible to his royal patrons. Vidyaranya was thus the anointed pontiff of Virupaksa Matha only. The fact that Vidyaranya is reckoned in the Kudali Parampara must be accounted for by the fact that during the short interregnum after Bharati Sankara, the 28th Acharya of Kudali, Vidya Tirtha, and Vidyaranya were jointly running the affairs of Kudali, till 1350 A.D. after which time, one Narasimha Bharati was nominated pontiff at Kudali, and the succession restored. The inclusion of Bharati Krsna Tirtha in the Kudali list must be a clear mistake, unless the Bharati Krsna Tirtha of Kudali must have been a different person from the Bharati Krsna Tirtha of Sringeri. Bharat Krsna Tirtha could not have been simultaneously the head of Kudali and Neo-Sringeri.

Nor could Vidyaranya have been the successor of Bharati Krsna Tirtha on the Sringeri throne. Vidyaranya was never the pontiff of any Matha except the Virupaksa Matha. Obviously, the Sringeri calendar is wrong to include him in its parampara, and assign to him the period 1380 to 1386. Either this is a serious mistake, or a deliberate attempt to include the distinguished Vidyaranya in its line of Acharyas.

The immediate successor of Bharati Krsna Tirtha must have been Chandrasekhara Bharati I, and not Vidyaranya (1380—1386) as the Neo-Sringeri parampara would have us believe, unless this Vidyaranya, the successor of Bharati Tirtha, was altogether a different person from our Vidyaranya.

Hence, the paramparas of both Sringeri and Kudali create for us a huge tangle.

As for the notion that Vidya Sankara of Sringeri is identical with Vidyaranya, we may safely dismiss this assumption, since the Vidya Sankara of Sringeri lived nearly nine centuries earlier than Vidyaranya, and hence could not have been identical with him.

The Vidyaranya tangle is thus a major riddle of Matha history, wrong dates and similarity in names of Acharyas adding not a little to the confusion.

The assumption that Sri Vidya Tirtha of Kamakoti Pitha might have stayed in Kudali for some time is supported by the fact that he died subsequently in the Himalayas in 1385. Evidently, this Acharya, after nominating Sankarananda as regent in the Kamakoti Pitha at Kanchi, proceeded to Kudali, stayed there for a decade or two, and then proceeded north to the Himalayas where he died.

APPENDIX D

THE ACHARYA PARAMPARA OF SRINGERI

Order of succession	Name	Date of accession	Date of demise
1	Sankara Bhagavatpada ...	18 B.C.	12 B.C.
2	Sureswaracharya ...	12 B.C.	773 A.D.
3	Nityabodhaghana ...	773 A.D.	848 A.D.
4	Jnanaghana ...	848 A.D.	910 A.D.
5	Jnanottama Sivacharya ...	910 A.D.	953 A.D.
6	Jnanagiri ..	953 A.D.	1038 A.D.
7	Simhagiri ...	1038 A.D.	1098 A.D.
8	Iswara Tirtha ...	1098 A.D.	1146 A.D.
9	Narasimha Tirtha ...	1146 A.D.	1228 A.D.
10	Vidya Tirtha (Vidya Sankara).	1228 A.D.	1333 A.D.
11	Bharati Krsna Tirtha ...	1333 A.D.	1380 A.D.
12	Vidyaranya ...	1380 A.D.	1386 A.D.
13	Chandrasekhara Bharati, I ...	1386 A.D.	1389 A.D.
14	Narasimha Bharati, I ...	1389 A.D.	1408 A.D.
15	Purusottama Bharati, I ...	1408 A.D.	1448 A.D.
16	Sankarananda (?) ...	1448 A.D.	1454 A.D.
17	Chandrasekhara Bharati, II...	1454 A.D.	1464 A.D.
18	Narasimha Bharati, II ...	1464 A.D.	1479 A.D.
19	Purusottama Bharati, II ...	1479 A.D.	1517 A.D.
20	Ramachandra Bharati ...	1517 A.D.	1560 A.D.
21	Narasimha Bharati, III ...	1560 A.D.	1573 A.D.
22	Narasimha Bharati, IV ...	1573 A.D.	1576 A.D.
23	Narasimha Bharati, V ...	1576 A.D.	1599 A.D.
24	Narasimha Bharati, VI(?) ...	1599 A.D.	1622 A.D.
25	Satchidananda Bharati, I ...	1622 A.D.	1663 A.D.
26	Narasimha Bharati, VII ...	1663 A.D.	1705 A.D.
27	Satchidananda Bharati, II ...	1705 A.D.	1741 A.D.
28	Abinava Satchidananda Bharati.	1741 A.D.	1767 A.D.
29	Abhinava Narasimha Bharati.	1767 A.D.	1770 A.D.
30	Satchidananda Bharati ...	1770 A.D.	1814 A.D.
31	Abhinava Satchidananda Bharati.	1814 A.D.	1817 A.D.
32	Narasimha Bharati, VIII ...	1817 A.D.	1878 A.D.
33	Satchidananda Sivabhinava Narasimha Bharati.	1878 A.D.	1912 A.D.
34	Chandrasekhara Bharati ...	1912 A.D.	1954 A.D.
35	His Holiness Sri Abhinava Vidya Tirtha.	1954 A.D.	...

The foregoing list of Acharyas is according to the Sri Sringeri Jagadguru parampara published in 1879 immediately after the demise of His Holiness Narasimha Bharati VIII. This list, however, differs from the Sringeri Mutt Guru parampara as composed by His Highness Sri Krishnarajendar Udayar, which enumerates only 30 Acharyas from the Ari Sankara to Nrsimha Bharati VIII, leaving out Sankarananda and Narasimha Bharati IV (the 16th and 24th Acharyas in the foregoing list).

The Telugu edition of the "Jagadgura Parmpara Stuti" (1885), is pretty much the same as His Highness Krishnaraja Udayar's "Jagadguru Parampara." A few touches have been effected so as to include Satchidananda Sivabhinava Nrsimha Bharati also in the list.

श्रीशृङ्गेरीपुराधीशः श्रीविद्यामन्त्रबोधकः ।
श्रीमदाचार्यसदृशश्रीनृसिंहयतीश्वरः
भारतीनामविख्यातः तपःशीलो जगद्गुरुः ।
राजाधिराजसम्पूज्यो जगत्ख्यातो विराजते ॥
श्रीचामुण्डाकृपापूर्णश्रीकृष्णेन्द्र प्रकीर्तिता ।
जीयात् सदा श्रीशृङ्गेरीजगद्गुरुपरम्परा ॥ (१२–१४)

has been modified into :—

राजाधिराजसम्पूज्यो जगत्ख्यातो व्यराजत । (१३)
तच्छिष्यः सच्चिदानन्दशिवाभिनवपूर्वकः ।
नृसिंहभारतीस्वामी जयत्यद्य जगद्गुरुः ॥ (१४)

The Acharya Parampara of Kudali

(According to the Indian Patriot)

Order of succession	Name	Date of accession	Date of demise
1	Sri Sankara Bhagavatpada ...	...	...
2	Viswararupa Bharati ...	...	...
3	Chidrupa Bharati ...	...	...
4	Gangadhara Bharati ...	...	...
5	Chidrupa Bharati ...	...	...
6	Bodhaghana Bharati ...	...	...
7	Jnanottama Bharati ...	...	...
8	Narasimha Bharati ...	...	...
9	Iswara Bharati ...	...	...
10	Nrsimha Bharati ...	...	...
11	Vidyasankara Bharati ...	...	...
12	Krsna Bharati ...	...	...
13	Sankara Bharati ...	...	...
14	Chandrasekhara Bharati ...	...	...
15	Satchidananda Bharati ...	...	...
16	Brahmananda Bharati ...	...	...
17	Chidghana Bharati ...	...	...
18	Purusottama Bharati ...	...	...
19	Madhusudana Bharati ...	...	...
20	Jagannatha Bharati ...	...	...
21	Visvananda Bharati ...	...	...
22	Vimalananda Bharati ...	...	...
23	Vidyaranya Bharati ...	...	...
24	Vidyarupa Bharati ...	...	...
25	Bodhaghana Bharati ...	...	...

Order of succession	Name		Date of accession	Date of demise
26	Jnanottama Bharati	...	...	...
27	Iswara Bharati	...	...	...
28	Bharati Sankara	...	1153 A.D.	(?)
29	Vidya Tirtha	...	...	...
30	Bharati Tirtha	...	1346 A.D.	(?)
31	Vidyaranya	...	1336 A.D.	1350 A.D.
32	Nrsimha Bharati	...	...	1393 A.D.
33	Chandrasekhara Bharati	...	...	...
34	Ramachandra Bharati	...	...	...
35	Sankara Bharati	...	...	...
36	Narasimha Bharati	...	(?)	1407 A.D.
37	Chandrasekhara Bharati	...	1409 A.D.	1415 A.D.
38	Purusottama Bharati	...	(?)	1418 A.D.
39	Narasimha Bharati	...	...	...
40	Madhusudana Bharati	...	...	...
41	Visnu Bharati	...	...	...
42	Gangadhara Bharati	...	...	...
43	Nrsimha Bharati	...	...	...
44	Sankara Bharati	...	...	...
45	Purusottama Bharati	...	...	...
46	Ramachandra Bharati	...	1513 A.D.	1547 A.D.
47	Narasimha Bharati	...	1547 A.D.	1609 A.D.
48	Vidyaranya Bharati	...	1609 A.D.	1555 A.D.
49	Narasimha Bharati	...	1655 A.D.	1682 A.D.
50	Sankara Bharati	...	1681 A.D.	1697 A.D.
51	Narasimha Bharati	...	1697 A.D.	1713 A.D.
52	Sankara Bharati	...	1713 A.D.	1727 A.D.

Order of succession	Name		Date of accession	Date of demise
53	Narasimha Bharati	...	1727 A.D.	1751 A.D.
54	Sankara Bharati	...	1751 A.D.	1763 A.D.
55	Narasimha Bharati	...	1763 A.D.	1769 A.D.
56	Sankara Bharati	...	1769 A.D.	1807 A.D.
57	Narasimha Bharati	...	1807 A.D.	1820 A.D.
58	Sankara Bharati	...	1820 A.D.	1856 A.D.
59	Narasimha Bharati	...	1856 A.D.	1859 A.D.
60	Sankara Bharati	...	1859 A.D.	1875 A.D.
*61	Narasimha Bharati	...	1873 A.D.	1897 A.D.
62	Sankara Bharati	...	1884 A.D.	1891 A.D.
63	Narasimha Bharati	...	1891 A.D.	1902 A.D.
64	Sankara Bharati	...	1901 A.D.	1924 A.D.
*65	Vidyasankara Bharati	...	1924 A.D.	1925 A.D.
66	Valukeswara Bharati	...	1925 A.D.	1933 A.D.
67	Vidyabhinava Bharati	...	1933 A.D.	1937 A.D.
68	Satchidanandasankara Bharati.		1937 A.D.	...

* There was some dislocation in the succession here.

* According to the Jagadguru Paramparya stuti of the Kudali Sringeri Matha published in 1947.

Note :—There are some striking differences in details between the parampara furnished by the Indian Patriot (1912) and those of the Jagadguru Paramparya Stuti published by the Srimad Jagadguru, Kudali Sringeri Maha Samsthana, in 1946. We have, however, reasons to believe that the details as given in the "Indian Patriot" are more reliable and hence we have adopted them.

The Acharya Parampara of Dwaraka

Order of succession	Name		Date of accession	Date of demise
...	Sri Sankara Bhagavatpada	...	...	2691 Y.S.
1	Brahmasvarupacharya	...	2691 Y.S.	2715 Y.S.
2	Chitsukhacharya	...	2714 Y.S.	...
3	Sarvajnanacharya	...	2714 Y.S.	2823 Y.S.
4	Brahmananda Tirtha	...	2823 Y.S.	2890 Y.S.
5	Svarupabhijnacharya	...	2890 Y.S.	2942 Y.S.
6	Mangalamurti Acharya	...	2942 Y.S.	2965 Y.S.
7	Bhaskara Acharya	...	2965 Y.S.	3008 Y.S.
8	Prajnanacharya	...	3008 Y.S.	3040 Y.S.
9	Brahmajyotsnacharya	...	3040 Y.S.	9 V.S.
10	Anandavirbhavacharya	...	...	...
11	Kalanidhi Tirtha	...	9 V.S.	82 V.S.
12	Chidvilasacharya	...	82 V.S.	114 V.S.
13	Vibhutyanandacharya	...	114 V.S.	154 V.S.
14	Sphurtinilayapada	...	154 V.S.	203 V.S.
15	Varatantu Pada	...	203 V.S.	249 V.S.
16	Yogarudhacharya	...	249 V.S.	360 V.S.
17	Vijnana Dindimacharya	...	360 V.S.	394 V.S.
18	Vidya Tirtha	...	394 V.S.	438 V.S.
19	Chit-Sakti Desika	...	438 V.S.	483 V.S.
20	Vijnneswara Tirtha	...	483 V.S.	511 V.S.
21	Rtambhavacharya	...	511 V.S.	572 V.S.
22	Amareswara Guru	...	572 V.S.	608 V.S.
23	Sarvamukha Tirtha	...	608 V.S.	669 V.S.
24	Svananda Desika	...	669 V.S.	721 V.S.
25	Samararasikacharya	...	721 V.S.	799 V.S.

Y. S.=Yudhisthira Saka.
V. S.= Vikrama Saka.

Order of succession	Name		Date of accession	Date of demise
26	Narayanasrama	...	799 V.S.	836 V.S.
27	Vaikunthasrama	...	836 V.S.	885 V.S.
28	Trivikramasrama	...	885 V.S.	911 V.S.
29	Sasisekharasrama	...	911 V.S.	960 V.S.
30	Trayambakasrama	...	960 V.S.	965 V.S.
31	Chidambarasrama	...	965 V.S.	1001 V.S.
32	Kesavasrama	...	1001 V.S.	1050 V.S.
33	Chidambarasrama	...	1052 V.S.	1083 V.S.
34	Padmanabhasrama	...	1083 V.S.	1100 V.S.
35	Mahadevasrama	...	1109 V.S.	1184 V.S.
36	Satchidanandasrama	...	1184 V.S.	1207 V.S.
37	Vidyasankarasrama	...	1207 V.S.	1265 V.S.
38	Abhinava Satchidanand-asrama.		1265 V.S.	1293 V.S.
39	Nrsimhasrama	...	1293 V.S.	1326 V.S.
40	Vasudevasrama	...	1326 V.S.	1361 V.S.
41	Purusottamasrama	...	1361 V.S.	1384 V.S.
42	Jnanaradhanasrama	...	1384 V.S.	1408 V.S.
43	Hariharasrama	...	1408 V.S.	1411 V.S.
44	Bhavasrama	...	1411 V.S.	1421 V.S.
45	Brahmasrama	...	1421 V.S.	1436 V.S.
46	Vamanasrama	...	1436 V.S.	1463 V.S.
47	Sarvajnanasrama	...	1463 V.S.	1489 V.S.
48	Pradyumnasrama	...	1489 V.S.	1496 V.S.
49	Govindasrama	...	1495 V.S.	1523 V.S.
50	Chidasrama	...	1523 V.S.	1576 V.S.
51	Visvesvarasrama	...	1576 V.S.	1608 V.S.

Order of succession	Name		Date of accession	Date of demise
52	Damodarasrama	...	1608 v.s.	1615 v.s.
53	Mahadevasrama	...	1615 v.s.	1616 v.s.
54	Ariruddhasrama	...	1616 v.s.	1625 v.s.
55	Achyutasrama	...	1625 v.s.	1629 v.s.
56	Madhavasrama	...	1629 v.s.	1635 v.s.
57	Anandasrama	...	1635 v.s.	1716 v.s.
58	Visvarupasrama	...	1716 v.s.	1721 v.s.
59	Chidghanasrama	...	1721 v.s.	1726 v.s.
60	Nrsimhasrama	...	1726 v.s.	1735 v.s.
61	Manoharasrama	...	1735 v.s.	1761 v.s.
62	Prakasananda Saraswathi	...	1761 v.s.	1775 v.s.
63	Visuddhanandasrama	...	1775 v.s.	1831 v.s.
64	Vamanesa	...	1831 v.s.	1878 v.s.
65	Kevalasrama	...	1878 v.s.	(?)
66	Madhusudanasrama	...	1848 (?)	1862 (?)
67	Hayagrivasrama	...	1862 (?)	1863 (?)
68	Prakasasrama	...	(?)	(?)
69	Hayagrivasrama Saraswati	...	1863 v.s.	1874 v.s.
70	Sridharasrama	...	1874 v.s.	1914 v.s.
71	Damodarasrama	...	1914 v.s.	1928 v.s.
72	Keṣavasrama	...	1928 v.s.	1935 v.s.
73	Sri Rajarajeswara Sankarasrama.		1935 v.s.	1957 v.s.
74	Madhava Tirtha	...	1957 v.s.	1972 v.s.
75	Trivikrama Tirtha	...	...	...
76	Bharati Krsna Tirtha	...	...	...
77	Swarupananda	...	...	...
78	Yogeswarananda	...	...	...
79	Abhinava Satchidananda	...	Present Acharya.	

The Dwaraka Pitha, despite its fairly continuous succession, has not been without some dislocations and breaks off into branches. According to Mahadev Rajaram Bodas (Sankaracharya Sampradaya, printed by Keshavraj Godhalkar, Poona), when Kathiawad was threatened by the imminence of Mohammedan invasion, the then Swami of Dwaraka Matha, fearing that Sanatana Dharma would be endangered by the Muslim invasion, migrated to a place called Mulbagal, near Sringeri, and settled there permanently. So that, Dwaraka had no proper Acharya for nearly four centuries. Many years ago, there was a long-drawn-out dispute between Satchidananda Swami of Mulbagal and Rajarajeswara, the then Acharya of the restored Dwaraka Matha, and verdict was returned in favour of the Swami of Mulbagal, who was held to be in the direct line of the Dwaraka Sarada Pitha.

Within the past five decades, Dwaraka has witnessed further disintegration. Rajarajeswara, a disciple of Kesavasrama, the Acharya of Dwaraka, broke off from his Guru and founded a separate Matha called the Sarada Pitha. Since this Rajarajeswara had not nominated any successor, the Government of Baroda nominated one Madhava Tirtha to the gadi, who was later succeeded by one Santanandaswami, a nominee of the Baroda Government. But, in the meanwhile, another disciple of Madhava Tirtha, named Rajarajeswara, claimed that he was the rightful successor to this Gadi, and this case was fought out in the Ahmedabad Court. Thus, there are now three different institutions, one at Mulbagal, one at Dwaraka, and the third founded by Rajarajeswara, all claiming to be the original Dwaraka Matha. It is almost impossible to say which of the three Mathas

has the maximum rights to be called the original Dwaraka Matha. The official records of the Dwaraka Matha, which were said to have been in the possession of one Mr. Haripant Phadke of Kathiawad appear to have been irretrievably lost.

It is thus evident that Dwaraka has had a chequered history. (See pages 48 to 51 in Rajaram Bodas' work).

His Holiness Yogeswarananda Tirtha, the present Acharya of the Govardhana Matha of Puri informs us that, prior to his anointment as Acharya of the Vimala Pitha, he had been anointed Acharya of the Sarada Pitha of Dwaraka, and that he relinquished his titles in favour of another claimant, and then assumed the pontificate of Govardhana Matha.

We cannot, in passing, avoid glancing at the vicissitudes through which the various Mathas of Karnataka and Maharastra had to pass during the past centuries. These domestic troubles were, perhaps, largely responsible for the somewhat poor record of achievements in the propagation of Dharma and Jnana. The army of Haripant Phadke looted the Dwaraka Matha in 1775. In 1776, Karavira Matha was burnt down by the regiment of Koneri Rao Patwardhan. In 1791, the hordes under the command of Parasuram Bhau destroyed the Kudali (?) Matha. In the same year, a detachment of English soldiers under Raghunath Rao Karandwadkar looted the Sringeri Matha where, it was alleged, millionaires had been keeping their treasures in safe custody. These acts of vandalism forced the Swamis of Karavira Matha and Sringeri to seek asylum at Satara and at Poona respectively. The Swami of Karavira was somewhat well looked after by the people of Satara.

But the Swami of Sringeri was totally neglected by the people of Poona, who were preoccupied with their own fight for survival in the fratricidal war that was being waged among the various Maharastra factions. (See pages 64—66 Rajaram Bodas).

Hence, the instinct of self-preservation has been more dominant among the Acharyas of the Karnataka and Maharastra Mathas rather than zeal for the propagation of the tenets of Adwaita philosophy.

The Acharya Parampara of Govardhana Matha of Jagannatha

Order of succession	Name	Date of accession	Date of demise
...	Sankara Bhagavatpada ...	...	...
1	Padmapadacharya ...	...	...
2	Sulapani ...	...	...
3	Narayana ...	...	...
4	Vidyaranya ...	...	...
5	Vamadevacharya ...	...	...
6	Padmanabhacharya ...	...	...
7	Jagannathacharya ...	...	...
8	Madhureswara ...	...	...
9	Govindacharya ...	...	...
10	Sridharaswami* ...	...	...
11	Madhavananda ...	...	...
12	Krsnabrahmananda ...	...	...

* The commentator on the Gita, etc.

Order of succes-sion	Name		Date of accession	Date of demise
13	Ramananda	...	...	...
14	Vagiswara	...	...	...
15	Sri Parameswara	...	...	...
16	Gopaleswara	...	...	...
17	Janardana	...	...	...
18	Jnanananda	...	...	...
19	Brhadaranya Tirtha	...	...	...
20	Mahadeva Tirtha	...	...	...
21	Paramabrahmananda	...	...	...
22	Ramachandra Tirtha	...	...	...
23	Sadasiva Tirtha	...	...	...
24	Hariswarananda Tirtha	...	...	...
25	Bodhananda	...	...	...
26	Sri Ramakrsna Tirtha	...	...	...
27	Chidbodhatma Tirtha	...	...	...
28	Tattvaksara Muni	...	...	...
29	Sri Sankara Tirtha	...	...	...
30	Sri Vasudeva Tirtha	...	...	...
31	Hayagriva Tirtha	...	...	...
32	Srutiswara Tirtha	...	...	...
33	Vidyananda Tirtha	...	...	...
34	Mukundananda Tirtha	...	...	...
35	Hiranyagarbha Tirtha	...	...	...
36	Nityananda Tirtha	...	...	...
37	Sivananda Tirtha	...	...	...
38	Yogiswara Tirtha	...	...	...
39	Sudarsana Tirtha	...	...	...

Order of succes-sion	Name		Date of accession	Date of demise
40	Vyomakesa Tirtha	...	...	...
41	Damodara Tirtha	...	...	...
42	Yogananda Tirtha	...	...	...
43	Golokesa Tirtha	...	...	...
44	Krsnananda Tirtha	...	...	...
45	Devananda Tirtha	...	...	...
46	Chandrachuda Tirtha	...	...	...
47	Halayudha Tirtha	...	...	...
48	Sridhara Tirtha	...	...	...
49	Narayana Tirtha	...	...	...
50	Sadasiva Tirtha	...	...	...
51	Jayakrsna Tirtha	...	...	...
52	Virupaksa Tirtha	...	...	...
53	Vidyaranya Tirtha	...	...	...
54	Siddhasevya Tirtha	...	...	...
55	Tarakatma Tirtha	...	...	...
56	Bodhayana Tirtha	...	...	...
57	Visveswara Tirtha	...	...	...
58	Vibudheswara Tirtha	...	...	...
59	Maheswara Tirtha	...	...	...
60	Madhusudana Tirtha	...	...	...
61	Raghuttama Tirtha	...	...	...
62	Ramachandra Tirtha*	...	...	...
63	Yogindra Tirtha	...	...	...
64	Maheswara Tirtha	...	...	...
65	Omkara Tirtha	...	...	...

* Author of " Siddhanta Chandrika ".

Order of succession	Name	Date of accession	Date of demise
66	Narayana Tirtha	...	...
67	Jagannatha Tirtha	...	...
68	Sridhara Tirtha	...	...
69	Ramananda Tirtha	...	...
70	Tamraka Tirtha	...	...
71	Ugreswara Tirtha	...	...
72	Uddanda Tirtha	...	...
73	Sankarsana Tirtha	...	...
74	Janardana Tirtha	...	...
75	Akhandatma Tirtha	...	...
76	Damodara Tirtha	...	...
77	Sivananda Tirtha	...	...
78	Gadadhara Tirtha	...	...
79	Vidyadhara Tirtha	...	...
80	Vamana Tirtha	...	...
81	Sankara Tirtha	...	...
82	Nilakantha Tirtha	...	...
83	Ramakrsna Tirtha	...	...
84	Raghuttama Tirtha	...	...
85	Damodara Tirtha	...	...
86	Gopala Tirtha	...	...
87	Mrtyunjaya Tirtha	...	...
88	Govinda Tirtha	...	...
89	Vasudeva Tirtha	...	...
90	Gangadhara Tirtha	...	...
91	Sadasiva Tirtha	...	...
92	Vamadeva Tirtha	...	...

Order of succession	Name	Date of accession	Date of demise
93	Upamanyu Tirtha	...	...
94	Hayagriva Tirtha	...	...
95	Hari Tirtha	...	...
96	Raghuttama Tirtha	...	...
97	Pundarikaksa Tirtha	...	...
98	Parasankara Tirtha	...	...
99	Vedagarbha Tirtha	...	...
100	Vedanta Bhaskara Tirtha	...	...
101	Vijnanatma Tirtha	...	...
102	Sivananda Tirtha	...	...
103	Maheswara Tirtha	...	...
104	Ramakrsna Tirtha	...	...
105	Vrsadhwaja Tirtha	...	...
106	Suddhabodha Tirtha	...	...
107	Someswara Tirtha	...	...
108	Bopadeva Tirtha	...	...
109	Sambu Tirtha	...	...
110	Bhrgu Tirtha	...	...
111	Kesavananda Tirtha	...	...
112	Vidyananda Tirtha	...	...
113	Vedananda Tirtha	...	...
114	Bodhananda Tirtha	...	...
115	Sutapananda Tirtha	...	...
116	Sridhara Tirtha	...	...
117	Janardana Tirtha	...	...
118	Kamanasananda Tirtha	...	...
119	Hariharananda Tirtha	...	...

Order of succession	Name		Date of accession	Date of demise
120	Gopala Tirtha	...	...	...
121	Krsnananda Tirtha	...	...	...
122	Madhavananda Tirtha	...	...	...
123	Madhusudana Tirtha	...	...	...
124	Govinda Tirtha	...	...	...
125	Raghuttama Tirtha	...	...	...
126	Vamadeva Tirtha	...	...	...
127	Hrsikesa Tirtha	...	...	...
128	Damodara Tirtha	...	...	...
129	Gopalananda Tirtha	...	...	...
130	Govinda Tirtha	...	...	...
131	Raghuttama Tirtha	...	...	...
132	Ramachandra Tirtha	...	...	...
133	Govinda Tirtha	...	...	...
134	Raghunatha Tirtha	...	...	...
135	Ramakrsna Tirtha	...	...	...
136	Madhusudana Tirtha	...	...	...
137	Damodara Tirtha	...	...	...
138	Raghuttama Tirtha	...	...	...
139	Siva Tirtha	...	...	...
140	Lokanatha Tirtha	...	...	...
141	Sri Damodara Maharaj	...	...	...
142	Sri Sankara Madhusudana Swami.		...	...
143	Bharati Krsna Tirtha	...	...	...
144	Yogeswarananda Tirtha	...	(The present Acharya).	

The Parampara of the Govardhana Pitha has been fairly continuous. But even here, there appears to have been a break in the line. Prior to Madhusudanacharya, the 142nd Acharya, there seems to have been a pretty long break in the line of succession, when a Sanyasi from Limbdi in Kathiawad State took possession of the Matha as the Sankaracharya of the Vimala Pitha. (*vide* pp. 48 to 51, Rajaram Bodas).

Fain as we would sketch the histories of the other Mathas like Puspagiri, Virupaksa and Sankeswara, we desist from undertaking the task as this work might then become unwieldy, and also because of the paucity of materials.

Appendix E

PLACES ALL OVER INDIA, WHERE THE ACHARYAS OF THE KANCHI KAMAKOTI PITHA ATTAINED BRAHMIBHAVA

(*Arranged in Alphabetical Order*).

Agastya Mountains :

13 Vidya Ghana, I.
14 Gispati Gangadhara.

Chidambaram :

36 Vidya Ghana, II.
47 Chidvilasa.

Dattatreyaguha (*Himalayas*) :

37 Abhinava Sankara.
50 Vidya Tirtha.

Banks of the Gadilam :

48 Mahadeva, II.
49 Chandrachuda, I.

Banks of the Godavari :

18 Martanda Vidyaghana.
19 Sri Muka Sankara.

Gokarna Ksetra :

24 Satchidanandaghana.

Govindapuram :

58 Bhagavannama Bodhendra.
59 Advaitatma Prakasa.

Idaiyattankudi :

64 Sudarsana Mahadeva.

Jagannatha Ksetra :

21 Paripurna Bodhendra.
22 Sat-chit-Sukha.

Kalavai :

65 Chandrasekhara, VI.
66 Mahadeva, V.

Kancheepuram :

1 Sri Sankara Bhagavatpada.
Suresvaracharya.
2 Sarvajnatmam
3 Satyabodha.
4 Jnanananda.
5 Suddhananda.
7 Kaivalyananda (Mandana Misra Agraharam).
9 Sureswara.

12 Sat-chid-ghana (Kayarohaneswara temple).
25 Sat-Chidanandaghana.
26 Sadvilasa.
27 Mahadevendra, I.
28 Purnabodhendra, I.
29 Bodhendra.
30 Brahmanandaghana.
31 Chidanandaghana.
32 Sat-Chidananda.
33 Chandrasekhara, II.
35 Chitsukhananda.
38 Sat-Chidvilasa.
39 Sobhana Mahadeva.
40 Gangadhara.
41 Brahmanandaghana.
42 Anandaghana.
43 Purna Bodha, II.
44 Paramasiva, I.
51 Sankarananda.
52 Purnananda Sadasiva.
54 Chandrachuda, II.

Kasi :

20 Sarvabhauma Chandrasekhara.

Kashmir :

15 Ujjvala Sankara.

Kumbhakonam :

61 Chandrasekhara, IV.
62 Mahadeva, IV.
63 Chandrasekhara, V.

Rameswaram :

55 Sarvajna Sadasivabodha.

Ratnagiri :
23 Chitsukha.

Sahya Mountains :
34 Chitsukha.

Sesachala :
11 Chandrasekhara, I.

Srisaila :
6 Anantananda.

Svetaranyam :
56 Paramasiva, II.

Tiruvannamalai :
45 Sandranandabodha.
46 Chandrasekhara, III.

Tiruvottiyur :
60 Mahadeva, III.

Trayambaka Ksetra :
16 Balaguru Sadasiva.

Ujjain :
17 Yogitilaka Surendra Saraswati.

Vindhya Mountains :
8 Krpa Sankara.

Vrddhachala :
10 Sivananda Chidghana.

Vyasachala :
53 Vyasachala Mahadeva.

Appendix F

THE VIDYAGHANA—ABHINAVA SANKARA TANGLE

We have already referred to (Ch. VI), a slight discrepancy in the dates of Vidyaghana's death and Abhinava Sankara's birth. That there is a mistake in the dates is obvious enough, when we consider the relations between Vidyaghana and Abhinava Sankara. Let us attempt to locate where possibly the error could have crept in.

The date of Vidyaghana's (the 37th Acharya after Sankara, *including* Sureswaracharya) demise is, according to Punyasloka Manjari, the year Prabhava, Pusya Masa (January-February) Tithi Dwitiya (788 A.D.) :—

प्रभवशरद: पुष्यबहुलद्वितीयायां प्रापत् परमुपरमं प्रौढनियमी ।

The birth of Abhinava Sankara (the 38th Acharya) is said to have been in the cyclic year Vibhava, Vaisakha Masa (May-June), Sukla Paksa Dasami (788 A.D.).

वैशाखे विभवे सिते च दशमीमध्ये विवस्वानिव, etc.

(Punyasloka Manjari).

And Sadasiva Brahmendra, in his Gururatna Malika, unequivocally states that Abhinava Sankara directly inherited the pontificate of Kamakoti Pitha from Vidyaghana himself—*viz.*, that he was initiated in Sanyasa, and nominated successor by Vidyaghana, at the command of the Lord of Chidambaram.

परमभ्रतनो: गिरैव शम्भो: वरविद्याघनविष्टरोपलम्भी । अधिकाञ्चिपुरीमठं-
शुभं भो: त्र्यधिकश्चित्त तनोतु ते विदम्भः ॥ (६३)

This tradition is confirmed by the Sadguru Santana Parimala :--

तिल्वारण्यनिकुञ्जनिष्ठमपि यं सर्वज्ञपीठोच्चितं सर्वज्ञस्स्वयमेव यं निरदिशत्
शम्भु: वियद्विग्रह:, etc.

If then, we accept the tradition—as indeed we have to—that Vidyaghana anointed his successor Abhinava Sankara, then he could not have pre-deceased him. Nor could Sarvajna Sadasiva Bodha, the author of Punyasloka Manjari, have been unaware of this difficulty—*viz.*, Vidyaghana *dying* four months *before* Abhinava Sankara *is born.* Evidently the Punyasloka Manjari sloka relating to the demise of Vidyaghana contains an error which should have crept in *after* the days of Sarvajna Sadasiva Bodha. The year *Prabhava* is clearly wrong. If we emend it as *Bhava* (instead of Prabhava), we will be able to overcome the entire difficulty. *Bhava* is the eighth cyclic year, counting from *Prabhava,* or the seventh, counting from *Vibhava.* If Abhinava Sankara was born in Vibhava, he must have been seven years old in *Bhava,* at which age he was ordained in Sanyasa by Vidyaghana. After anointing him, Vidyaghana should have died in *Bhava.*

Nor is there any improbability in Abhinava Sankara being ordained in Sanyasa at the early age of seven. The Bhagavatpada and Sarvajnatman were ordained at nearly the same age. From all accounts, it appears that Abhinava Sankara was a prodigy, like his illustrious namesake, the Adi Sankara. That, immediately after his Upanayana in his fifth year, he secured the fullest grace of Sri Adi Sankara, and that he was intiated into

the highest Brahmavidya by Brahmadeva himself is evidenced by the Punyasloka Manjari which states :—

विद्याकर्म समाप्य सर्ववचसां सारार्थवित् संयमं
साक्षादाप्य जगद्गुरोरथ पुर: स्वेच्छंदिताच्छंकरात् ।
तत्पार्श्वस्थितपद्मभूकरयुगप्राप्तां दधत्पादुकां
वोरां व्योमगतौ ससंमयधनस्तिल्वाटवीमावसत् ।

Undoubtedly, either through the Punya-vasana of his previous existence, or through the grace of Parameswara secured through fervent devotion, Abhinava Sankara had become a Brahmajnani, like Suka of old. Hence, his ordination into Sanyasa by Vidyaghana in his seventh year is not at all improbable.

But, the emendation of *Prabhava* into *Bhava* creates another difficulty. The same sloka which describes *Prabhava* as the date of Vidyaghana's Brahmibhava, contains, in its purvapada, the significant phrase :—

इह त्रिंशद्वर्षान् प्रभवशरद: etc.

In other words, Vidyaghana's pontificate lasted for 30 years, since the demise of his predecessor Chitsukha in the year Hevilambi (आलम्बे हेविलम्बिन्याश्विने सितपर्वणि ।— Punyasloka Manjari). From the year *Hevilambi* to *Prabhava* is certainly thirty years. Hence *Prabhava,* as the year of Vidyaghana's death, seems to be confirmed by the assumption that his pontificate lasted thirty years. If *Bhava* be assumed to be the year of his demise, then his pontificate would have lasted thirty-seven or thirty-eight years, which goes counter to the spirit of the foregoing sloka. But, if we adopt the year Prabhava, then we are up against a formidable difficulty—*viz.,* that Vidyaghana predeceases

Abhinava Sankara, and that till the accession of the latter some years later, there was no Acharya on the Kamakoti Pitha. This latter alternative being clearly impossible, there is only one possible explanation. It is quite possible that Sarvajna Sadasiva Bodha mentioned *Bhava* as the year of Vidyaghana's death. But some later transcriber should have copied *Bhava* as *Prabhava*; and then to rectify this error, must have committed another error, probably by correcting सप्तत्रिंशद्वर्षान् which might have been the original reading into इहत्रिंशद्वर्षान्—*i.e.*, correcting 37 years into thirty years. In short, सप्तत्रिंशद्वर्षान् प्रभवशरद: पुष्यबहुलद्वितीयायां etc., which should have been the original reading must have later been altered into इहत्रिंशद्वर्षान् प्रभवशरद: पुष्यबहुलद्वितीयायां etc.

Whatever might have been the real state of affairs, there is no gainsaying that a serious error has been perpetuated in the annals of the Kamakoti Pitha, by the careless transcription of the original Punyasloka Manjari verse by a later scribe.

APPENDIX G

A SUCCINCT SURVEY OF THE SRI KUDALI SRINGERI MUTT

By SRI E. RAMA RAO, *Bangalore*

The Sringeri Mutt at Kudali at the confluence of the Thunga and the Bhadra rivers some eight miles from the Shimoga Town, the headquarters of a district of the same name in the Mysore State, is one of the four main religious institutions originally founded by the great

Sri Adi Sankaracharya more than a thousand years back, with Sri Sureswaracharya as the first pontifical head thereof.

According to the ancient tenets and traditions an unbroken continuous line of succession has been maintained from Sri Sureswaracharya right down to this day, and the present presiding head of the Mutt is His Holiness Sri Vidya Sankara Bharati Swami whose installation took place at Tiluvalli, a place in the Dharwar District on 28-6-1958.

While so, a most distressingly irreligious event which occurred in 1875 during the term of one of the predecessors Sri Sankara Bharati Swami (Someswara Sastry, 1859-1875) accounted for the branching of another line of succession which to-day is in possession and enjoyment of the Mutt and its properties whose present representative is Sachchidananda Sankara Bharati Swami a permanent resident at Chitaldrug, the headquarters of a District of the same name in the Mysore State.

Sankara Bharati Swami (Someswara Sastry) first installed in the usual course at Kudali on 28-6-1873 Narasimha Bharati (Kesava Sastry) as his successor and repaired to a nearby Mutt village Udgatti to spend the rest of his retired life there. He also sent simultaneously a report to the Collector of Dharwar as usual to enable the recognition and registry of the new incumbent's name in the Government records.

Some time after, the new Swami Narasimha Bharati set out on his religious tour in Karwar and Bijapur Districts and stayed at Ramadrug for Chathurmasya in the year

1875. During this absence of Narasimha Bharati elsewhere, here in Udgatti the retired Sankara Bharati (Someswara Sastry) is alleged to have disowned Narasimha Bharati and appointed another sishya by name Vidya Sankara Bharati (Venkataramana Sastry) on 5-9-1875, on the ground that Narasimha Bharati disobeyed and failed to return to Udgatti to attend upon and tend the bedridden sick Sankara Bharati who died barely ten days after this event. -The report this time *drawn up in Marati* was sent to the *Divisional Commissioner instead of to the Collector as usual.*

On his return to the headquarters Narasimha Bharati saw the new situation and sought redress from the Collector. As there were now two claimants the Collector required them both to produce proper Heirship Certificates from Civil Court. The Parties accordingly approached the Civil Courts. But even as the matter was pending, Narasimha Bharati blinded by the lure of lucre, entered into a most unholy agreement with Vidya Sankara Bharati on 22-1-1878, by which Narasimha Bharati undertook to relinquish his right to the Mutt and its properties and to appoint successor in favour of Vidya Sankara Bharati in consideration of receiving an annuity and some lands for himself and Rs. 6,000 and some lands for his son Nagasastry. This cleared the way for Vidya Sankara Bharati to secure easily the heirship certificate and along with it the possession and enjoyment of the Mutt and its properties. Vidya Sankara Bharati, however, died in the meantime, and the benefit accrued to his disciple Sankara Bharati (Ranga Sastry) who entered into a fresh agreement with Narasimha Bharati on 30-9-1883 in furtherance of the previous one of

22-1-1878 between Narasimha Bharati and Vidya Sankara Bharati.

It should be remembered here that immediately on the appointment of Narasimha Bharati (Kesava Sastry) to the Peeta or office in 1873 Sankara Bharati (Someswara Sastry) *ipso facto* lost the status of Mathadhipathi and remained an *ordinery lay sanyasi* and that Vidya Sankara Bharati (Venkataramana Sastry) who was consecrated two years later in 1875 by the *already lay sanyasi* Sankara Bharati (Someswara Sastry) can only be a *lay sanyasi* and certainly not claim to be a Mathadhipathi. The present representative of this lay sanyasi's line is Sachchidananda Sankara Bharati Swami (Mahadeva Sastry) Chitaldrug, as already stated above.

Now, the office of the Mathadhipathi or head of the religious institution is a spiritual authority wielding the power of regulating and protecting the religious life and well-being of the disciples Guruship as it is called, and automatically passes on from successor to successor at the time of his installation, strictly in accordance with the prescribed shastriacrites and traditions. In no other circumstance or manner can a Mathadhipathi divest himself of this sacred inheritance. The virtual sale of the right of appointing the successor by Narasimha Bharati to Vidya Sankara Bharati who was lay sanyasi besides, therefore, was a gross violation of the accepted canons of religion and traditions and obviously unsustainable and was rightly resented by the disciples of the Mutt. And Narasimha Bharati himself soon saw this glaring foolishness and retrieved it by immediately duly ordaining Sankara Bharati (Subba Dikshit) as his

successor on 7-4-1884 in full exercise of his inherent Guruship.

Coming to the properties of the Mutt, they are ancelliary accretions endowed from time to time by the disciples and devotees and are to be merely held in trust and managed by the presiding Guru for the benefit of the institution only. The transfer of these properties in the manner of the agreement of 22-1-1878 and 30-9-1883 is plainly a breach of trust and invalid.

For obvious reasons, the office of the Mathadhipathi and the properties attached to the Mutt are both matters specially governed by religious laws and traditions and do not come within the purview of the ordinary civil laws. Nevertheless, the question was driven to figure in the civil courts, and the Mutt with its properties and perquisites has been permitted to remain in the possession and enjoyment of wrong hands, *Viz.*, Vidya Sankara Bharati's successors on grounds of *resjudicate and limitation*

It is therefore up to the disciples and devotees of the Mutt to take up this question seriously and see to the early rehabilitation of this most ancient religious institution by resolving the present split and restoring it to the rightful incumbent.

The following is the genealogy of (1) the original line of regular succession from Sankara Bharati and (2) the later irregular of short that appointed during his time :—

Sri Sankara Bharati (Someswara Sastri)
1859—1875

Original regular succession

1. Sri Narasimha Bharati (Kesava Sastry) 1873-1897
2. Sri Sankara Bharati (Subba Dikshit) 1814-1891
3. Sri Narasimha Bharati (Subba Dikshit) 1891-1902
4. Sri Sankara Bharati (Haribhat) 1901-1914
5. Sri Narasimha Bharati (Siva Bhat)
6. Sri Sureshara Sankara Bharati (Malhar Dikshit) 1929-1931
7. Sri Abhinava Sankara Bharati (Thippanna) 1931—Resides in Kyalkunda, Dharwar Dist.
8. Sri Vidyasankara Bharati (Pampapetm Sastry) 28-6-1928 Installed, Surviving

Later irregular of short

1. Sri Vidyasankara Bharati (Venkataramana Sastry) 1675-1879.
2. Sri Sankara Bharati (Ranga Sastri) 1879-1924
3. Sri Vidya Shankara Bharati
4. Sri Valukeswara Bharati
5. Sri Vidya Abinava Valukeswara Bharati
6. Sri Sachchitananda Sankara Bharati (Mahadeva Sastry) Surviving

We are considerably indebted to Sri Rama Rao for much valuable information that he gave with regard to Kudali and Sringeri, we are extremely grateful to him for such invaluable help.